

# The Treasures of Darkness



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Charities: a Report to the Church

## Lutheran Herald

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# The Treasures of Darkness

*I will  
give thee  
the  
treasures  
of  
darkness . . .*

(Isaiah 45:3)



SHE WAS ONE of America's homeless children, five years old, and filled with fear as she tossed fitfully in her sleep during the long ride that was to bring her to a new life. But when she awoke at the journey's end and searched the faces of the

mother and father who were to be hers, the fear began to disappear. Her thoughts were not weighted by the loneliness that had possessed her yesterdays, or by the stifling fear that tomorrow the loneliness might come again. Her eyes mirrored trust. Her hopes found safe anchor in a mother's promised love, and in a father's strong arms that she felt about her. And then she knew that this was all she asked. Suddenly, in a moment, she had come upon the treasures of darkness. . .

She reached out to the gladness that seemed at once to be everywhere. And the walls of her child-heart stretched to contain the glory of the moment!

\* \* \*

THE LIGHT in his office was dim, and the shadows of the hearthfire played lightly on their faces. On the face of him who ministered not only to another's body, but to his spirit. And on the face of him who now had sightless eyes after an accident



had had its cruel way with him. Days and weeks and months at the hospital had been a shuddering eternity of quiet, empty darkness. Now it was winter, and he had come home.

The doctor's voice broke the stillness. I cannot say of what he talked, but the quiet, easy smile that played about his lips suggested talk of little things, inconsequential things, everyday things. And then his eyes were serious, and his words were sure. I think he talked of peace, and

life, and death. Of yesterday, and today, and tomorrow. Of God, and things eternal.

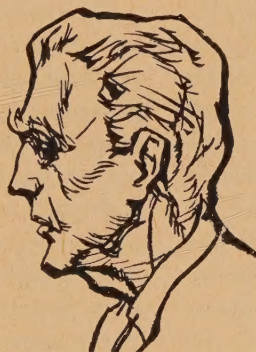
And his words were as a key that unlocked the door of a heart made fast by pain, and cruelty, and a lost dream. And he who walked in darkness knew a moment that was charged with sudden light. And beyond a new horizon hope was shining, and the sure knowledge was his that the Light would shine on tomorrow's way if his heart would let it shine.

The doctor watched as his friend walked from his door into the night. He saw the head lift higher, and the shoulders straighten. His ears followed the quiet but unhesitating tap of a white cane on city streets. And suddenly it was his moment too. A moment of silence. A moment of unhidden joy. A moment of remembrance of a spirit set free.

These were the treasures of darkness. . . .

\* \* \*

HE WAS OLD, and life had marked his face with lines that showed he had drunk deeply from life's cup. Great joys, and sorrows deep had filled his heart. Now life had left him alone—and he had retired to a Home his church has provided for the aged.



He sat beside his hearth-fire and spoke, remembering. . . . Remembering wide prairies, days of want, deep needs fulfilled, small sons who leaned so hard on him, log cabin churches, and the love and utter faithfulness of her who walked so many years beside him. He spoke remembering both good and ill, and life and death, and joy and pain. He stirred his fire. His words came slow, and his voice was low and sure and clear. . . .

"Faith is the evidence of things not seen," he said. "The substance of things hoped for. It is a light that shines in dark places. It is great calm that falls when storms ride high. It is the still small voice that sounds above strong winds. Faith is the gift of Him who said, 'I will give thee the treasures of darkness.'"

—MELVA ROREM

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## Lutheran Herald

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Photos by Herb Qualset

# To Belong.

by Erling  
Nicolai Rolfs

**F**ROM DULUTH, from Minneapolis and Saint Paul, from Albert Lea, and from places between, they had come to this lake cottage at Faribault, Minnesota. They came to worship under the vault of blue sky, without altar or pulpit or organ or choir. Yet the Word preached to them was that of Him who sometimes taught from a fisherman's boat.

A speedboat roared past several times during the service. Only a few of us who sat with our backs to the lake noticed. For those who worshiped on the cottage lawn were deaf or hard of hearing, folks for whom "faith cometh by seeing," not by hearing. To them the pastor of Ephphatha Church preached simultaneously in sign language and speech.

Following the service we had a bountiful pot luck meal, and a snack again in the afternoon. It was evening before all guests had left reluctantly for distant homes.

Often, that afternoon, I watched several different silent conversations in progress at one time in each small room or about tables outside. Because I had normal hearing and speech, I found myself cut off from this animated visiting by means of flying fingers and quick hand motions. I could communicate with them only by writing on a pad. Somehow I did not belong. I was on the outside looking in.

*As the deaf, in our hearing world, so often are.*

*(When I was a boy, I knew a farm neighbor who was "stone deaf." We called him "Dummy." We avoided him. We avoided his eager desire to pull his writing pad from his overalls. His earnest smile, at school programs and picnics, searched for a neighbor who would bother to visit with him on his pad. As I look shamefully back, I ask myself if that deaf man did not find more responsive companionship from the span of mules he drove than he did from us neighbors.)*

Why had these deaf folks driven many miles to attend a simple service, and to have a picnic?

Because here *they* belonged. They were with those who shared the same handicap, a handicap that kept them off from a fellowship which most of us take for granted. How matter-of-factly we meet one another and exchange casual greetings and conversation!

But here was the deaf housewife who had learned that even a talkative salesman will turn quickly away from her door when he discovers that he must do his business "by pencil and pad." Here were deaf men who supported their families and paid their share of the bills but on the job their hearing associates communicated with them only when necessary. So, because they are in small number wherever they may live, it was wonderfully rewarding to get together with those who were like them, who *enjoyed* talking with them. So much there was to tell, so much to share.

*The newest mission to the deaf is the Ephphatha Church, pastored by Sterling H. Simonson, at East Side Lutheran Church in Sioux Falls, S. Dak. The group in the upper left corner is signing "looking unto Jesus." Below, Kenneth Herriksen and Sharon Heijdt light the Advent candles.*



o belong . . . to God . . . to our fellowmen. For were we created, and it matters not whether we are and of body, maimed, deaf, blind.

o belong . . . this is the heart cry of each of us. fill a need in the lives of others in the fruition of heart's yearning. To love our neighbor as ourselves because God first loved us—this is to fulfill the commandment Christ declared would fulfill all the law and prophets.

We then that are strong ought to bear the infirmity of the weak, and not to please ourselves.

Let every one of us please his neighbor for his end to edification" (Romans 15:1-2).

Our ELC Ephphatha Missions was established to put Christian compassion to work to help those who are deaf, or blind, to know that greatest of all belonging—to Him, their Lord and Savior.

The grey stone church at Faribault stands as a memorial to the consecrated leadership of the late Reverend Henry Bjorlie who served Ephphatha Mission 28 years. Here Protestant students (from the Minnesota School for the Deaf) and deaf adults come each day to participate in a worship service they can understand; the church is equipped with special hearing aids for the hard of hearing, and with special lighting to help those who speech-read. Each Sunday Pastor M. Thvedt preaches simultaneously by speaking and using the sign language. At an earlier service, Protestant students from the Minnesota Braille and Sighted-School attend. Throughout the week the staff facilities of Ephphatha Church further Christ's kingdom among these deaf or blind students.

Bread of Life Lutheran Church for the Deaf was started in Minneapolis in 1957 to serve a deaf congregation of ELC people in the Twin Cities. Their pastor is the Reverend Walter Olson. Newest venture under the sponsorship of Ephphatha Missions is Ephphatha Chapel at East Side Lutheran Church in Sioux Falls,

South Dakota, where the state school for the deaf is located. The Reverend Sterling H. Simonson serves the Chapel on a part-time basis.

Besides ministering at these regular places of worship for the deaf, Pastors Thvedt, Olson, and Simonson travel to various localities where the deaf can congregate for occasional preaching services in the sign language.

On one of his preaching journeys in behalf of Ephphatha, the late Reverend Bjorlie drove out of his way to call on a young blind man who had attended the school for the blind at Faribault. The youth had a glorious voice, and Pastor Bjorlie had taught him to sing a few Norwegian hymns though he did not understand the language. Of a Roman Catholic family this boy was overjoyed at seeing his friend again, and he begged Bjorlie to allow him to accompany him on his trip into North Dakota. Bjorlie explained that the next day, Sunday, he would preach at several churches, that there would be precious little time for visiting. "Oh," the youth pleaded, "just let me *be* with you. If you'll just let me come with you, I'll sing wherever you want me to."

The young man went along, happily singing "Den Store Hvide Flok" at each church where Reverend Bjorlie presented the Ephphatha cause. Not long after, the boy died.

Because Bjorlie loved Christ, and therefore his fellowmen, the keystone of his labors for the deaf and the blind was love. Students were drawn to him, thence to Christ, through the warm hand of fellowship that he extended.

Christian compassion is not the dropping of alms into tin cups. It is understanding (with *agape* love) another man's needs, then helping him to help himself so that he, too, can help his neighbor.

The priest and the Levite (both religious men) passed

*At the kitchen table in the Simonson parlor, Dennis Smith and James Still work on Christmas art designs for the windows.*



*Alice Simonson plays for children in the Intermediate Department of the Sunday school, (left to right) Barbara Mitchell, Mike Brimmer, and Evelyn Graf.*



by on the other side when they saw the man fallen among thieves, and they left the man alone to suffer. They did not want to be bothered.

The despised Samaritan not only rescued the man, but brought him to the inn to be cared for, and provided him with sufficient means to get back on his own feet again.

The sin of the priest and the Levite was not one of committed evil. It was the sin of omission, of indifference. Is this a sin of which many of us are guilty in regards to the spiritual needs of our deaf, or blind, neighbor?

Merely to express pity for the handicapped can be sinful because pity alone can eventually destroy the one who is just pitied. But Christian love can recreate. As the blinded Hector Chevigny has said: "Kindness helps the blind child to learn to read, the poor to better their lot, the sick to get well; it works with the imperfect to make them whole. Pity, however, avoids contact. It explains the man who will not employ the blind man, even if he is proven as fit as the next man on the job, but instead makes out a check to the nearest blind service institution."

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20).

How can we express this love?

First, by praying for those whom Ephphatha Missions is striving to reach with the Gospel of Christ.

In gratitude to our Savior for his immeasurable gift of love for us, is it not a reasonable service that we give of our means to help bring the Gospel to the blind and to the deaf "in such a tongue as the people understand"?

We can offer a *personal* relationship of fellowship with the handicapped who come into our lives, instead of comfortably avoiding them as did the priest and the Levite.

There is a real need for trained workers for the blind and the deaf. We may be able to go into such a field of service ourselves, or give support and encouragement to others who can.

Not least is the need for educating ourselves into an attitude toward the handicapped which will enable them to arise further out of a status of dependency to one of greater economic and social freedom. As these handicapped ones acquire the generative satisfactions of helping themselves and others, they will return in great measure that which their church and country has done for them.

To belong . . . to a church where they can understand the service. To belong to Him who died for their salvation, also. This is the priceless belonging that our Ephphatha Mission seeks for the deaf and for the blind.

# A No

THE LITTLE GROUP standing in the summer sun outside the brick building were strangely silent. A pretty, blonde girl by the car was the center of attention. She stood there nervously, plainly wishing to say something, but not knowing what or how.

Ranged before her in a semi-circle were several girls, teenagers like herself, and a middle-aged couple. They were there to bid her farewell, and as is so often the case at such times, it was hard to find words to express their feelings.

The girl's parents finished storing her suitcase in the trunk of the car, the lid slammed shut, and the final moment of parting was at hand. The girl and her parents got into the car, and the awkward silence at last broken by a flurry of shouted goodbyes. As the car was moving down the long driveway, the little group watching it until it turned onto the highway and disappeared from view.

This scene took place at the Martin Luther Child Home at Stoughton, Wisconsin just a few months ago. It is repeated many times throughout the year as boys and girls take their leave. These farewells mark the beginning as well as an end, for these are emotionally disturbed youngsters leaving an institution which has been their home for two or three years, and were now returning to a family environment. For each of them a time of stress filled with mixed emotions.

It isn't easy to leave friends who have become so close to you through sharing a common living experience over a period of months and years, or the housework and other adults whom you slowly learned to trust and confide in. And while this is the moment most of the youngsters have been anticipating for a long time, particularly as they fretted under the restrictions and limitations imposed by the institution, they also realize that here they have experienced a security which they had not known previously. Now they are leaving it behind, and they are filled with anxiety as they either return to their own homes or placement in new homes.

Who are these youngsters? Why are they here? Where do they come from? What are their backgrounds like? What is the purpose of the institution in re-

# Security

by H. Roderick Daniels

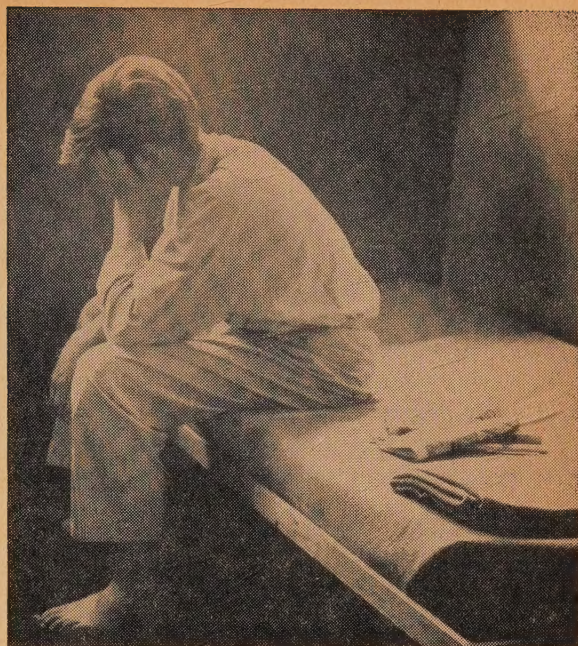
and where do they go when they leave? These are some of the questions you might ask if you were at the Home in person, and as you looked around you would probably be others.

"Where are the little children?" "Didn't the Home used to care for many more youngsters in the past?" "Do you need so many staff members?" These are the questions we most commonly hear, as is undoubtedly the case in the five other ELC-owned child institutions serving emotionally disturbed young-

sters start out by taking a step back into the past. You don't have to go far—only about ten years. There have been many more youngsters, probably five or forty. You would have noticed that there were some adolescents, but that the majority of them were of grade-school age, and perhaps even a few pre-teens. And if you were observant you would have noticed family resemblances among many of them. Most of these youngsters came to the Home in small groups of up to six children. These were mostly dependent youngsters, that is, they were placed in the institution primarily because they needed physical care. The mother was dead, or was ill and couldn't take care of her family.

The institution provided for their physical needs, sent them to the local schools to be educated, instructed them in the Lutheran faith, and within the limitations imposed by too many children and too few staff attempted to make them as happy as possible during their stay, which might stretch into several years. True, institutions have always had a certain number of dependent youngsters, but they were not there primarily because they were disturbed, and the institution's program was not geared to meet the special and extreme problems they presented. The bulk of the children were the kind most people call "good kids."

During the last decade or so, however, the proportion of emotionally disturbed youngsters within the group has risen dramatically. This is largely because of the increasing impact of the Social Security programs have made, particularly the Aid to Dependent Children and the Old Age Survivors Insurance programs. Today it is seldom



that children have to be removed from their homes because of economic factors. Also, public and private welfare agencies are putting more emphasis on keeping family groups intact through family counseling and homemaker services. In the great majority of cases in which children cannot remain in their own homes they are placed in foster homes, and for the normal youngster this is as it should be.

So it is that today if our institutions were to serve only orphans and other dependent children we could as well close our doors, for the need for institutional care of these youngsters has almost vanished from the Midwest.

Let's take a look at the youngsters here now, the youngest twelve years old and the oldest, seventeen. No two of them are related. None of them is here because of economic deprivation. They look pretty much like any other youngsters. Why, then, are they in an institution?

To put it in the briefest possible terms, they are in an institution because they have developed emotional problems which for some reason cannot be treated within the frameworks of their own family settings, and which make foster home placements unwise or virtually impossible. As a matter of fact, every youngster now here (and usually his family as well) had received help from some welfare agency, pastor, school social worker, or guidance clinic before coming to the Home. The majority of them had also experienced failures in one or more foster home placements.

Their socio-economic backgrounds are as diverse as those of any random group of youngsters one might select; one can make no generalizations here. And while some of the youngsters come from families whose contacts with the Church have been extremely limited,

there are others whose parents are sincere and loyal Christians. There are only children, and children from very large families.

When we are asked what kinds of families produce emotionally disturbed youngsters we can give no simple, pat answers. The causes are generally much more subtle than can be ascertained by a consideration of social status, economic level, education, intelligence, etc., of the child or his parents. All we can say is that for some reason or other these youngsters have developed attitudes which are manifested in anti-social behavior.

The behavior symptoms vary: rebelliousness, lying, stealing, hostility toward adult authority, inability to get along with other youngsters are the most common. And at the other extreme are the symptoms of the youngsters who are too fearful to fight back at what they consider an unfair and frightening world and instead try to escape, either outwardly by running away from home or school, or by withdrawing into a lonely shell of their own making. Whatever the method used, it has proved unsatisfactory, causing such additional unhappiness to the child and his own family or foster family that he must be removed.

Sometimes the behavior is brought about by obvious neglect or even overt rejection by the adults closest to him. A child growing up in a family wracked by marital conflict is all too likely to develop symptoms of emotional disturbance, as is the youngster from a home broken by divorce.

### *Love Is Not Enough*

But even in homes where there is love, love in itself is not enough to ensure a child developing into a mature adult. There must be firm and fair discipline, understanding, wise guidance, patience, and a willingness on the part of the parents to allow their child to develop into an individual in his own right. When these elements are seriously lacking in a child's environment, and when he has not had the opportunity to develop satisfying relationships, particularly with his parents, troubles are likely to develop. And chances are that they will become much more severe and difficult to deal with when he enters the tempestuous teens.

These are the boys and girls who need institutional care today—care which involves much more than simply looking out for their physical needs. They need treatment by competent, trained, and dedicated workers within the environment provided by a Christian institution. The bitterness, distrust and anger they feel toward adults cannot be tolerated or understood except by the most exceptional foster parents, who are far too rare to serve more than a small fraction of these troubled youngsters.

Many people in passing judgment on them make the

observations that all they need is either "love" or "discipline." Our task would be infinitely easier than if this were true. However, human character, emotions and attitudes are not easily changed, and much more is required to straighten and rebuild young lives than has been stunted or warped than teaching or preaching disciplinary techniques.

### *Adults Who Understand*

More than anything else, they need the day in and day out experience of living with adults who understand them, who offer them the security of sound guidance and firm controls, who will admonish and punish them when they do wrong, but with fairness and consistency.

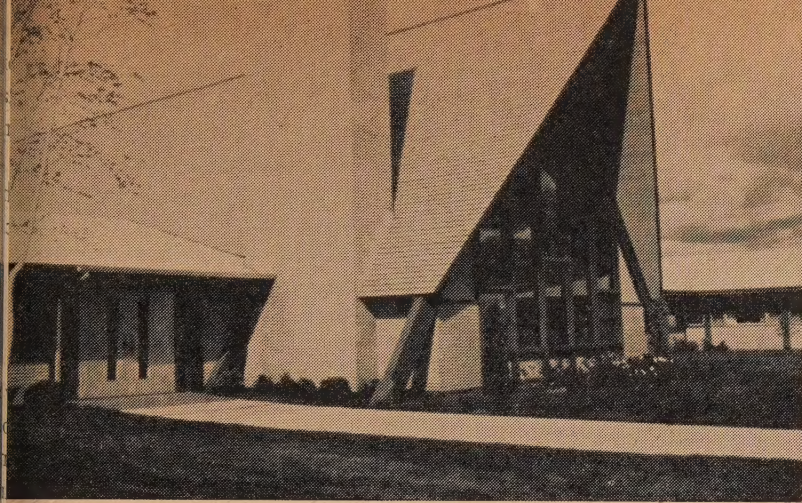
Probably most important, they need the care of adults who can accept their oft-times trying and provocative behavior without reacting personally and retaliating. In almost every case, these are boys and girls who have been to be rejected. They are convinced in their own minds of their own badness and worthlessness, and they are sure that no one could really love and respect them. We must prove them wrong.

By example and precept they must be helped to change the image within them of what they are and what they can become. Most of them are within the first two years. This is not a great deal of time in which to change attitudes, feelings, and values which have been in the making for twelve or fourteen years. We do the job as well as we would wish requiring more help and more funds than are available to us at the present.

A trained group worker to devote full time to program direction and staff training, the service of a psychiatrist to provide consultation, tutors, paraprofessionals, workers to assist in individual and group activities—these are not readily available and they are expensive but they will have to come. What is dear is not bought cheaply. How effectively we are able to help a boy or girl today will largely determine the quality of his whole future life, and that of his children as well.

There are public and private non-sectarian organizations carrying on this work, also. Some of the facilities and resources we could never hope to have. Should we, then, say that they should have to do it to themselves? We could.

But not if we believe sincerely and wholeheartedly that in the Gospel of Jesus Christ we have an all-powerful force which enters into the lives of boys and women—and boys and girls—and transforms and magnifies them. This is the "plus" which this work brings into its work with hurt, angry, and troubled youngsters.



residents at Immanuel Home in Kalispell say

# "We Are Thankful"

by Solveig Grimsrud

WHEN WE HAVE houseguests, we taking them to visit "the Home" Immanuel Lutheran Home for the As we drive up North Main and at the golf course, we point out to the outline of its roof above the of the hill. As we ride by the new homes in the Highland Addition of Kalispell, I refrain mentioning them, as I see our are intent upon the magnificent of the Rocky Mountains beyond. getting out of the car we stand moment looking over the Flathead to the south. It is a lovely pano- at any season of the year.

we turn again to go up the walk, husband and I delight in hearing exclamations of our guests, about beauty of design and the setting of me. The wings extend in perfect etry east and west of the triangu- ture window facing us under eely pitched roof of the chapel- e section. In front of the window autifully kept rose garden, bloom- l summer. Borders of tulips and ls give rich color early in the . Evergreen shrubs and delicate trees ornament the smooth green

we wave at friends who see us h the windows of the solariums h wings. As we approach the ce, I point out the corner-stone, our guests are "family," I tell

that Milt had the honor of laying it there at the dedication service, October 6, 1957. We note that there are no stairs outside or inside the building. Residents who use "walkers" or wheel- chairs can go in and out easily.

The superintendent, Henry Westley, noticed us come in and comes from his office to greet us. He is a former public school superintendent, who received special training for this work under the ELC Department of Charities. He asks us to sign the guest register on the desk. As we do, Mrs. Modesitt, one of the residents, comes over to find out about our guests. She writes a news column for the Home for the Sunday edition of the "Daily Inter-Lake." Careful to get names spelled correctly, she writes the information in her little notebook.

We see the residents and visitors are having coffee in the dining room, and accept Mr. Westley's invitation to join them. Afterwards, if it happens to be a Monday, we go with the ladies to the east sun-room for their weekly song and prayer service. Mrs. E. W. Iverson, whose husband is secretary-treasurer of the Board, has assisted with this group since the Home began operation. The ladies take part and enjoy sharing in- spirational passages and free prayer, singing familiar songs enthusiastically even though many cannot see or hear well.

If our visit is on Tuesday, we might see many of the residents bundled up, ready to go shopping. Mrs. Byron O'Neil recruits Kalispell ladies with cars to take those who want to go downtown for the afternoon. On a Wednesday, we might glimpse Mrs. Ted Borgen in one of the rooms giving a shampoo or permanent. Her husband is also a board member. She is a former beautician and is at the Home each Wednesday for this volunteer service. Having their hair done regularly en- courages the ladies to dress neatly every day.

On Thursday afternoon there is apt to be a Circle meeting in progress. WMF groups from Whitefish, Colum- bia Falls, and Sommers, as well as Bethlehem and Calvary in Kalispell, frequently schedule meetings at the Home. The residents are always in- vited to the program and refreshments.

Practically any evening we would find an entertainment of some sort going on. During the Christmas sea- son, choirs and instrumental groups from schools, community organizations, and many churches love to go there for carol singing and special programs. Early in December a tall Christmas tree is set up in the front window. Ropes and garlands of evergreen are made by the men residents to decorate the doorways and rafters.

Missionaries and world travelers vis- iting in Kalispell often stop at the Home to show slides or moving pic- tures to the residents. Choirs and quartets on tour usually give a little concert at the Home, too.

The halls and doors are wide enough so that bed patients can be rolled into the chapel-lounge right in their infirm- ary beds. Ole Medgaard, totally im- mobile with crippling arthritis, didn't miss a Sunday service until the week before his death. His wife had the room next to his, and they were to- gether as much as if they were in their own home, but she was spared the im- possible burden of his care.

A group of Kalispell women put on a birthday party every month honoring those who have birthdays. Sometimes they are assisted by friends or relatives of the individuals. A golden wedding was celebrated at the Home two months after it opened. Last spring another couple celebrated their 58th wedding anniversary.

Mrs. Christine Dunham shows us around in the "hobby room," which is a very busy place. The table by the electric sewing machine is piled high with aprons ready for hand-work. Knitted articles and crocheted and braided rugs are on other tables or displayed on the walls. Other handicraft projects and Christmas tree ornaments are made by some of the men. Everything is for sale by the maker for a little personal income, or to replenish the fund for supplies and materials. A part of the income from the sale of these items goes to the American Leprosy Mission. Many of these busy people are in wheelchairs but get around self-propelled or with the help of other residents. Some who are unsteady on their feet use the simple walker frames which slide along nicely on the smooth tile floors which are kept spotless, but not slippery, by Mr. and Mrs. Hans Reinke, the custodians. There are handrails on both sides of all the corridors.

As I take one of our guests down the west hall to visit Mrs. Margaret Bjorneby, the oldest resident (93 years), I explain that she is a member of Bethlehem, and has lived in Kalispell most of her adult years. Her daughter is the wife of Dr. Skindlov of Spokane, a former president of the Rocky Mountain District. We find her standing by the nurse's station at the corridor intersection, talking to the nurse on duty. There are registered nurses on call at all times. She walks with us down to her room and is glad to have us come in. A picture window with draw-drapes open offers a lovely view to the south. There is a rocking chair and a cushioned straight chair which she insists we use, while she sits on the bed. She shows us the call signal by her bed—and the one in the adjoining lavatory, too, by which she can summon the nurse if she needs her. All the rooms have these facilities.

The infirmary rooms and the four-bed ward are also decorated in cheerful colors, but have standard hospital beds. The nurse took us to see the bath and shower rooms in the infirmary wing. Wheel chair patients can ride right into the showers, and there are special pulleys and hand-grips over the tubs. In order to qualify as a nursing home, for the Hill-Burton federal grant of 40% of construction cost, the

infirmary plans had to meet very specific requirements. The architect, Richard Taylor of Kalispell, consulted with Robert Munzenrider, director of the Montana Department of Health and Welfare, and received his hearty approval of the final plans, which were also approved by the ELC Department of Charities. There are 73 residents living at the Home, three more than it was planned for. Extra rooms intended for staff members were outfitted for residents as they were needed.

If our tour of the Home happens to be on a Sunday afternoon, we are quite sure to see Dr. E. O. Bratsberg, president of the Board of Directors of the Home, and Mr. E. W. Iverson, the secretary-treasurer, who with their wives are frequent visitors at the Home. They have time to sit down with us for a chat. Our guests are interested in the history of the Home and stories of its early beginnings.

Dr. Bratsberg begins: "The vision of a Lutheran Home for the Aged in the Flathead Valley, began over 25 years ago in the heart of a layman, Knute Odegaard, who was finally privileged to see his dream realized. In September of 1934, at a meeting of Bethlehem Lutheran Brotherhood in Kalispell, Odegaard gave expression to his idea in a speech that the men still remember. Because of the depression which was slowing down construction of the new church, the prospects of building a Home for the Aged seemed very remote. But Odegaard continued to speak of it to anyone who would listen. He often came into town from his farm, to talk to the Pastor and others about what could be done. In 1951, when he was in his 70's, he wrote an excellent letter to the daily paper about it."

Ernie Iverson continues: "It was at another Brotherhood meeting in the spring of '52, when four of us stayed at the table long after the dinner meeting was over. Doc, here, was telling Pastor Grimsrud, Paul Knapp, and myself, about a recent visit with his father, H. O. Bratsberg, and his aunt, Mrs. Ellen Grant, at the Lutheran Home in Coeur d'Alene, Idaho. He told of how good it was to be able to leave them in the care of such capable, loving, Chris-

tian people." Bratsberg interrupted to know, if I had had to hire such them in my own home, it would have been impossible to finance very well. I tried it for awhile, so I know. We were both in their 80's. Mrs. Grant outlived her brother by one year, living four happy years there, with unusual mental and physical vigor, and the faith God gave her, which cheered her brother and many other residents.

Pastor Grimsrud explains: "We often discussed the need for a Home in the Flathead Valley. There was none at all in the whole state. Many people of eastern Montana, when they retired, came to the Flathead valley to live, to enjoy the scenic beauty of the area and its milder climate. It seemed that the community had more than the usual proportion of elderly people. Because of old age assistance regulations, many people did not consider going out of the state to live in a home for the aged elsewhere, even if they could find one. All our Church Homes had long waiting lists."

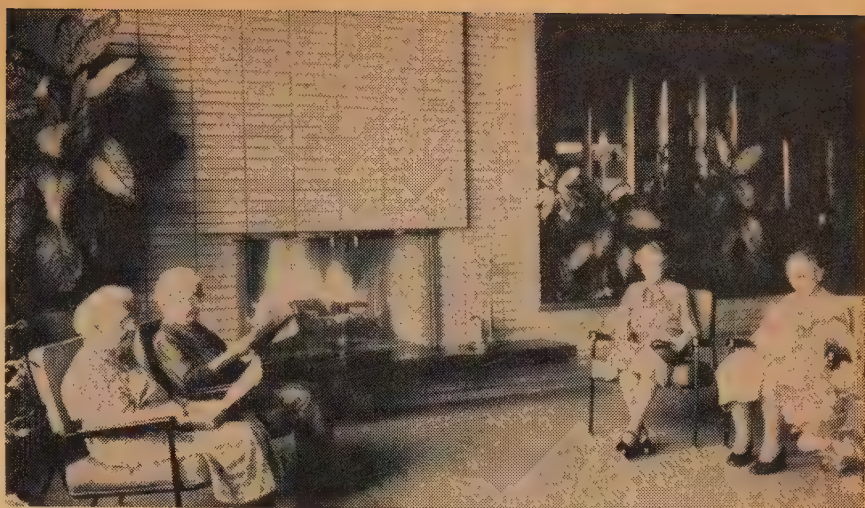
"After that Brotherhood meeting," Dr. Bratsberg says, "we agreed that there *should* be a Lutheran Home in the Flathead valley, and that under God's blessing and guidance it could be built. We were willing to do what we could to get it started. We four went to the next District meeting in June."



where Dr. Daehlin was elected president of the Rocky Mountain Conference. We presented the need for a Home for the Aged in Montana at that convention, but no action was taken then. In August, we invited Mrs. Dahlen of the ELC Department of Charities to meet in Kalispell with interested people from all parts of the state, to discuss ideas as to the location, size, costs, and the procedures of getting started." Mrs. Bratsberg remembers that he and Paul Knapp made a trip around the state in February of 1953, in order to talk to pastors and laymen about the proposed Home. "Then at the regional district convention in June, at Helena, Odegaard's dream of a Lutheran Home in Montana finally became an official project of the ELC. The District endorsed the appeal and the funds which would be made in the congregations of Montana. The four of us donated \$100 each to have fold-out letters printed and sent to all Montana congregations of the District, explaining the project. An incorporation meeting was announced for October 1, 1953 in Helena. Articles of incorporation were drafted and then by Incorporators delegated by the Congregations.

After that fall, a large group of volunteer workers drove to the Chinook and Kalispell parishes and began soliciting pledges and donations. There were other trips to various areas in the

place.



state. Until July, 1954, most of the soliciting was done by these enthusiastic laymen, with the assistance of key men in the local parishes they visited. And they continued to work with Pastor A. H. Amundsen and Paul Knapp when they began full-time solicitation."

We look at the pictures of the ground-breaking ceremonies which were held July 15, 1956, with Dr. Bratsberg, as chairman of the Board of Directors, presiding. Knute Odegaard and Rev. Grimsrud turned the first spadeful of earth.

On August 18, 1957, about 3,500 people attended an "Open House" in the completed building. Several residents were admitted, and the Home began operating with a "skeleton staff" which was enlarged gradually as additional applications for residence were cleared.

Chaplain and Mrs. Martin Ensberg see us as they come into the lounge after visiting patients in the infirmary. They join us in conversation. I tell the others about the lovely radio talk Mrs. Ensberg gave about the Home a few weeks ago for the Circuit WMF broadcast. In preparing the talk, which was given just before Thanksgiving, she had asked several residents for comments about their own thankfulness, which she might include. The first was from Mrs. Bjorneby: "I am thankful for Immanuel Lutheran Home. For the church services we can have in the Home. I am thankful that I am always warm and comfortable, and that I have my own room where I can be undisturbed when I want to rest. I am thankful for the Monday prayer and song

service led by Mrs. Iverson, and the Thursday morning Bible Hour with our Pastor Ensberg. We receive both physical and spiritual care."

Mrs. Anna Isakson, whose brother is the Rev. C. B. Runsvold, now retired, said that beside being thankful for good care in such a lovely Home, she is especially grateful for the many opportunities to do something for others. This has been an answer to prayer and has made her life rich and useful. I pointed her out to our guests as I saw her helping little Mrs. Stixrud find her way to a chair.

A lovely expression of thankfulness was by Mrs. Minnie Ott. Mrs. Ensberg had the paper with her, which she had written in trembling script, but as carefully legible as a former school teacher would write. "Words cannot express my gratitude to the founders of Immanuel Lutheran Home, who worked so diligently by giving of their means, their time, and prayer for many years before it finally was a reality. We have the best equipped modern Christian Home to be found anyplace. 'I was a stranger and they took me in.' Our employees are all very conscientious in their work, and our food is all that could be desired. Our rooms are kept spotlessly clean.

"Our chaplain conducts Sunday morning services with his good wife in charge of the music. He also has Bible Study every Thursday morning. I was left an orphan at 9 years of age, but my Heavenly Father has cared for me all these years. I'm old and shaky now, but I'm happy and contented. I can still hear and see.—'Blessed assurance, Jesus is mine!'"



*Chaplain Lokensgard's day begins with a stop at the admitting office to check on new patients.*

# Chaplain at Work

by G. W. Lokensgard

*The chaplain meets a patient in the counseling room.*



**W**HY A CHAPLAIN in a hospital? What is his work? Is there any good reason why he should be there?

These and many other questions come to the mind when the subject of hospital chaplaincy is suggested.

There was a time when most or all of the healing arts were practiced by religious leaders, priests, and monks. Certain religious orders arose out of concern for the care of the sick. Then, as science developed, more and more of the healing went into the hands of physicians, not directly connected with the church. In some cases, opposition developed between religious groups and scientists.

But in our day science and religion alike are recognizing that each can learn from the other, that each has something definite to contribute to the good of the other. Each has a particular insight to bring to the understanding of man, and to his well-being.

In the modern hospital, too, there is more and more of the understanding that man is not merely a body, nor a mind, nor a soul. He is rather a personality, who has a body, mind, soul. He is a being that is created by God, made to live among other men, and destined for eternity. All of this must be kept in mind when he is treated for any ailment that may afflict him. If the body is sick, the rest of the personality suffers. When the emotions are out of kilter, the mind is affected; the condition of the soul is reflected both in the body and mind.

## *The Day's Work Begins*

The morning's work usually begins with the chaplain calling on the newly admitted patients and those who are prepared for surgery. Some are from local churches, some from other communities who will not be visited by their own pastor or by friends. Some are emergency cases; some are critical; others will require long-term care. They are all individuals, and the chaplain tries to get acquainted with them personally. Special attention will be given to those from out of town, city, or those who ask to have him call. Next, he will see persons he has met before, patients who have a special need, or those who are in critical condition.

Most people prefer to have their own pastor or minister: they know what a comfort the Word of God can be, and what strength there is in Holy Communion. But there are many who have no pastor, who have strayed away from the church, or who have never known the fellowship of a congregation. These people will in a special way be the concern of the hospital chaplain: not to force them into some specific religious expression, but to meet them where they are and lead them to the loving Savior.

John M. may be fearful, and in need of assurance. Jane, five years old, is in tears because "Mommy is

come; she *promised*; and she isn't here yet!"  
giving her a chance to talk, to tell about herself and  
her mother and sister will help calm her fears, and  
he is ready for the minor surgery for which she  
went to the hospital.

O'Connor has asked the chaplain to bring him  
Holy Communion, before he goes up for surgery, and his  
mother has come to share those sacred moments with  
him. And, outside the room, the chaplain pauses for  
his own brief prayer, asking God to bless the witness  
of the Word. And so he prays himself out of one  
room and into the next one that awaits him.

In that next room Frank isn't alone: a policeman  
is by the bed; before he leaves, another one will be  
to take his place, on guard. The cock-sure atti-  
tude has given way to a worried state: he isn't the  
tough guy any more, but just a scared kid: death may  
come now, and there are so many disturbing thoughts  
in his mind. See the chaplain? Oh, I guess so; it won't  
be long and at least it may be a change from the cops  
being so close. After the third day he is on the road  
to recovery; but he has come a long way. And prayer  
has become significant, and the Word is real again.

Now in the maternity section it's a happy place, most-  
ly. The new mother asks, "Is he all right?" And she  
can hardly wait to take the wraps off the infant to  
see his hands, feet, and look him all over. She smiles,  
and says a prayer of thanks to God. "We are two weeks  
late and we came here so fast I didn't get to call my  
doctor; my husband will call him today: we don't want  
to do anything about making arrangements for the baptism."  
Finally, it is a place of joy. But that morning little  
Frank was born, prematurely, and with a defect that  
couldn't be corrected even with the miraculous surgery  
that was done there, and the doctor had said he might live

through the day. The supervisor summoned the chap-  
lain via the intercom, and he arranged for emergency  
baptism. The lovely Negro mother looked down on her  
beautiful baby boy; tears rolled down her cheeks, but  
she joined in praying the Lord's prayer. She managed  
a brave smile as she thanked the chaplain.

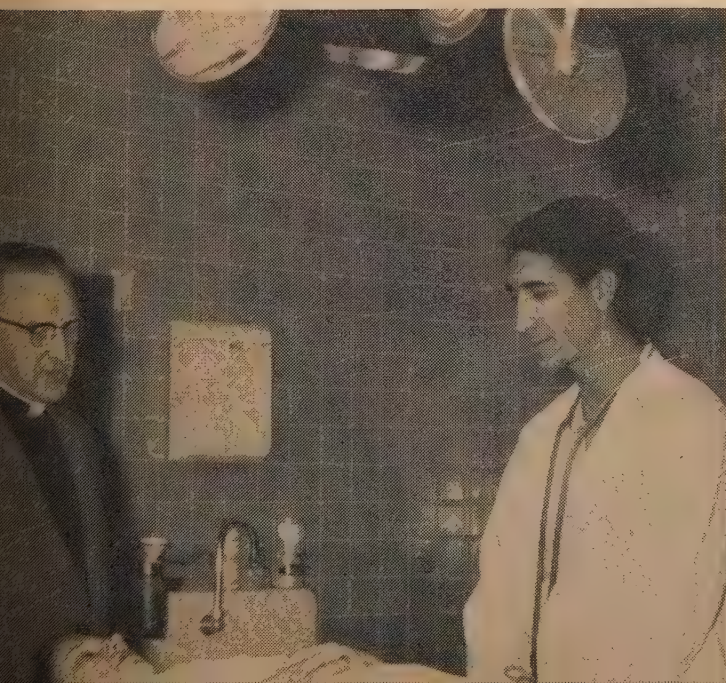
The doctor found no physical reason why his patient  
should not recover: the x-rays showed nothing wrong.  
But she was convinced she was going to die. After the  
third or fourth visit with one of the clinical training  
students she began to unload some of her problems:  
she dared now to give expression to her fears. She  
thought God was punishing her because of a mistake  
she had made in her late teens, and that she deserved  
to die: she had no right to the love of her family. When  
she was able to accept the forgiveness of her sins and  
the assurance of God's love, her attitude changed, and  
she left the hospital well on the road to recovery.

### *Clinical Pastoral Training*

Clinical training sessions with the seminary students  
and pastors begin with a group Bible study and discus-  
sion of verbatim reports of visits made by the students  
the day before in the hospital. A doctor or another staff  
member may come in for an informal presentation of  
his work, and they will discuss how the pastors and  
doctors may help each other. The primary purpose of  
these three months of training is to equip the pastors  
for more effective work in the care of the sick: or, as  
one instructor put it, to "learn more of the Savior who  
died for man, and more of man for whom the Savior  
died."

The presence of the pastoral students in the hospital  
serves also as an extension of the chaplaincy, making

*In the emergency room, he confers with the doctor.*



*A patient receives Holy Communion.*



possible more intensive work with more people. (Lutheran Welfare Society of Wisconsin is one of eight centers for clinical pastoral training under the direction of the department of Pastoral Theology of Luther Theological Seminary, St. Paul, Minnesota. Besides serving as a chaplain, the writer is supervisor of clinical training.)

Many times the chaplain is called upon to minister to the families of patients. They may be worried about the condition of their loved one, anxious about the outcome of critical surgery.

The parents of Jimmy weren't at all prepared for what faced them when he was suddenly stricken with polio: who could be? He had been so well all the time before. And there was no epidemic: where could he have picked it up? Anxious days they were as they took turns staying with him. We developed a code: Jimmy could hear, but could make no move except to blink his eyes, once for "yes," twice for "no." In this way we were able to communicate. The experiences of confirmation two weeks before were still vividly before him, and he found comfort in the promises of God. And so did his parents, when, after about three days in an iron lung his strength finally failed and he died. The big, strong, quiet father was able to give expression to his grief in weeping. Alone in the office with the chaplain they felt free to talk about Jimmy and remind each other of events of the last days and weeks; intermittently they could cry. And later on we could begin to call the rest of the family, and make arrangements for the funeral, back home in their own church, a hundred miles away.

### *Lutheran Welfare Society*

In a Lutheran Welfare setting, the chaplain cooperates with case-workers in a variety of situations. The emotionally disturbed child that had been referred to the case-worker was reflecting the conflict between

his parents, neither of whom were aware of what were doing to the child. As they began to sense what was happening, they were able to take a good look at themselves, and together get at the problem. The matter of their relationship to each other, to God. The boy needed treatment in a mental hospital but they were determined to correct the situation at home so that when he was released it would be for him to come home.

The intake worker suggested that the Jacksons come in at the chaplain's office for a visit. "Why do I feel like this the time? Am I cracking up?" Mrs. J. worried. After a few sessions she was able to see that her husband was not accusing her or condemning her, even though she wasn't a good housekeeper. Her restlessness and anxiety were because of her failure to bring her sins before God for forgiveness. She had been trying to silence her conscience by rationalizing her unfaithfulness to her trusting husband, excusing herself because she was the only one doing such things. A Bible study (John 3:18-21) and Psalm 32 and 51 helped her through, to see her sin clearly and to accept the forgiveness that God offers. Her relationship with her husband improved, and her restlessness and worry gave place to confidence and a sense of joy in living. A psychiatrist and chaplain have been working together on a follow-up with this family so that the healthy development of good mental health may continue.

The stories don't all end happily. Often some people with whom one has worked the hardest and they seem unresponsive, and the hoped-for success seems to turn into dismal failure. But this too is a learning experience and a reminder of the need of constant study and discernment.

Nothing can quite compare with the task of ministering directly with people: there will be joys, sorrows, disappointments, unexpected delights, successes and failures. But when you share God's Word, with its power to save, to heal, to strengthen, there is no limit to what that can be accomplished.

*Patients look forward to hearing God's Word.*



*The chaplain arranges for an emergency baptism.*





*A tribute to Magnus A. Dahlen*

*by Charles L. Nasby*

# His Brother's Keeper

Readers of LUTHERAN HERALD will be thrilled as they read in another article in this issue the story of the "legacy" in the realm of Christian charity which The Evangelical Lutheran Church brings into the proposed merged Church next year.

Here on this page we would like to pay tribute to the man who has directed the work of the Department of Charities to make this legacy possible.

Dr. Magnus Dahlen, who has served admirably in his capacity as executive director of the ELC's Department of Charities for fifteen years, will be completing his service in this position at the close of 1960. This fifteen-year period has been one of tremendous growth and expansion. In every section of this many-sided department called "charities" the work has multiplied many times. Developing and supervising such a growing work is not simple. This same period of years has been a time of change and development in the concepts of Christian welfare work that have made positions of leadership in this field most trying.

In his key position in the church in a difficult period, Dr. Dahlen has exemplified for all of us a spirit of devotion to his task and concern for others that is amazing. In the preliminary studying and planning that is so necessary in the work of charities he has shown himself very concerned. In his handling of the hundreds of workers in the various facets of the department's work he has been most adept. In all of his work he has held high the standards of the social welfare profession. Yet he has never lost sight of the central purpose of Christian service. In recruiting new workers, in inspiring those in the field, in building and planning for the future, his humble Christian faith has shown through.

In a recent dinner honoring Dr. Dahlen for his years of service, Dr. F. A. Schiotz, president of the ELC, said that this servant of God has taken the cynical question of Cain and made of it a positive statement of faith and purpose—"I Am My Brother's Keeper." This purpose Dr. Dahlen has stamped on all of the work of the department of the Church that he has directed.

No finer tribute could be paid to one who has been in a position of leadership in our Church.

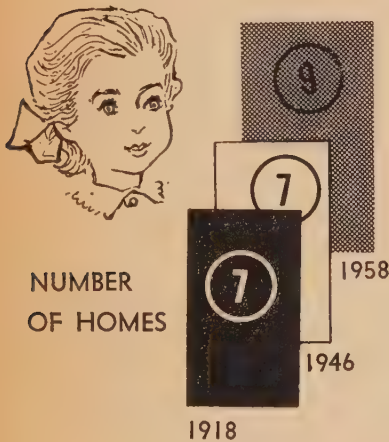
# This Is our Legacy!

by Magnus Dah

**I**N LESS THAN A YEAR The Evangelical Lutheran Church will be a part of The American Lutheran Church. During the next months we will be taking an objective look at what we have done and at what we have to do. We pray God that in His sight most of it may prove to be good.

What legacy will the Department of Charities bring to The American Lutheran Church? Nothing for which we must apologize. Should there be anything which is sub-standard in any sense, let that be admitted, and let there be plans that it either be liquidated or changed. Let no part of our program be a drag upon the Church!

## CHILD CARE INSTITUTIONS



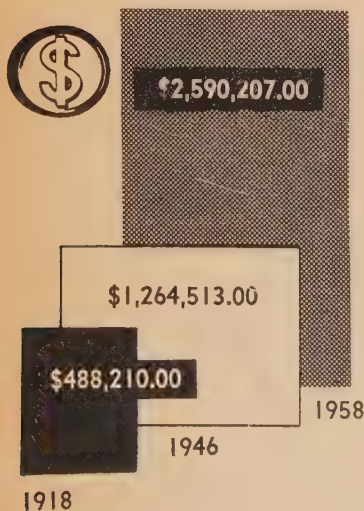
## Our Ministry to Children

**Church-Owned Child Care Institutions**—As we review the Minutes of the Board of Charities since 1917, we learn that there have been discussions and studies as to whether these institutions should remain church-owned or should become institutions owned by the areas they serve.

It is the conclusion of the ELC that they should remain church-owned institutions. In that way they can benefit by endowments and legacies which are designated for the charitable projects of the Church; they can be extended to different parts of a state or even to other states if there is need. To illustrate: we have the extension of the Home for Boys at Wittenberg, Wisconsin, with a unit at Eau Claire. In the days to come there is the possibility that the Parkland Children's Home at Everett, Washington, may extend its service to Alaska.

We have a legacy in these church-owned child care institutions, good programs and physical plants which are in excellent condition. The only exception is the Parkland Children's Home, which needs new buildings. Fund-raising for that project is going on at present.

## CHILD CARE INSTITUTIONS



**Work with the Mentally Retarded**—A new challenge is facing us, as much as we now recognize what we can do in a program for mentally retarded, such as at the Lake Park-Wild Rice Children's Home at Falls, Minnesota.

Besides a custodial-care program, it also makes available a day-care service. We hope to encourage many local congregations to put their parish house units to use as day-care centers for retarded children, to hold Sunday schools or Saturday schools for them.

**Day Nursery**—The Lutheran Day Nursery in Chicago cares for children of mothers who must work outside the home, in many cases because of the non-support and desertion of the husband and father.

This day nursery, with its high performance and wholesome Christian emphasis, becomes a symbol of what the Church should provide in other areas. It could very well serve as a center for the "inservice training" of teachers and directors of nursery programs in many local church parish houses throughout the land.

**Jeannette Holm Knutson Camp**—Another legacy of the Department of Charities is lovely Jeannette Holm Knutson Camp near Manhattan, New York.

Today's children can expect  
 to be 125 years of age—  
 the lengthened span of life  
 added a whole generation  
 to our human family since the  
 beginning of the century—

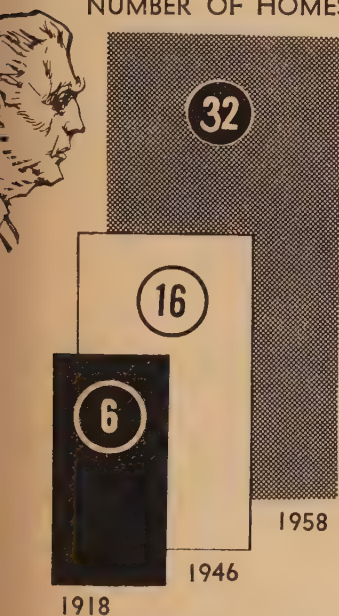
In ten years the "over 65"  
 population in the United States  
 will pass the 20 million mark—

At present, the average age  
 at admission to ELC homes for  
 the aged is 78.51; a few years  
 ago it was the late 60's—

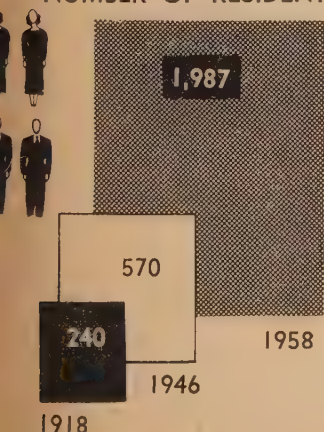
We are witnessing a revolu-  
 tion in the aging process!

## TIREMENT—NURSING HOME CARE

NUMBER OF HOMES



NUMBER OF RESIDENTS



Minnesota. Comprising about forty-five acres, it is a peninsula extending into Whitefish and Big Trout Lakes.

This camp serves children from the Plymouth Youth Center in Minneapolis and several of our children's homes. We have also served, for a week at a time, a group of blind, a group of deaf, and a group of mentally retarded children. The latter group were accompanied by parents who were thus able to share their common concerns and problems. During the summer of 1959 the Camp also served a large group of children from the Latvian Lutheran congregation in Minneapolis (see page 20).

Some day we may be able to set up a day-care camp for children from the state institution serving mentally retarded at Brainerd. The children would be brought out in their bus for the day. Here they could play in the sand, wade a bit, get a lot of sunshine, have a sandwich and a nap at noon, and return to the institution in the middle of the afternoon.

The Jeannette Holm Knutson Camp also holds promise for institutes for workers, which could be scheduled for week-ends or between camping groups.

Another camping facility for youth is the Wilderness Camp near Exeland, Wisconsin. This camp has served the Homme Home for Boys, both Wittenberg and Eau Claire cottages, as well as the children from the Martin Luther Children's Home at Stoughton.

Camp Norge near New York City continues to serve the Atlantic Circuit of the Church.

The erection of cabins at the Wilderness Canoe Base on Seagull Lake on the Gunflint Trail in northern Minnesota has progressed fabulously. This project of the Plymouth Youth Center holds great promise for the Church of tomorrow. Already it has demonstrated its outreach and influence on the lives of hundreds of boys. Last summer groups from the State Training School at Red Wing, Minnesota, from the Glen Lake School for Boys, Hennepin and Ramsey County Probation, and a number of groups from our own churches used these facilities.

## Our Ministry to the Aging

*The Infirm Aged*—"Forsake me not when I grow old!" Certainly not; therefore much emphasis has been placed on the infirm aged. This category has been given priority in the various institutions for aging people that have been erected throughout the Church.

The Department of Charities has given special attention to facilities which can serve the infirm. While they may enter an institution as ambulatory residents, they have the assurance that they can stay on as life lingers and infirmary services are needed. With many people living past the century mark, an aged infirm person can literally wear out a well-intentioned daughter or daughter-in-law in no time; hence, our emphasis on the infirm.

*Institute for Institutions Serving the Aging*—Every year the Continuation Center at the University of Minnesota holds an Institute for Institutions Serving the Aging. During the years we have had a part in planning these Institutes. We have been privileged to invite people from outside of Minnesota, and so superintendents, board members, and matrons have come from all over the Church. At the same time we have planned an additional day with our own group to discuss our own immediate concerns.

This pattern may very well be adopted in our child-care programs and in our program with the handicapped and the mentally retarded.

## Our Ministry to the Deaf and Blind

The services to the deaf and the blind at the Ephphatha Mission at Faribault, Minnesota, are exceptionally well rendered. The high type of spiritual and social program gives the children from the state schools a splendid diversion from the routines of life. The relationship of this mission to the administration, the staff, and the pupils in the state schools reveals an almost ideal situation.

In addition to these services there is the Bread of Life Lutheran Church for the Deaf in Minneapolis, and the Ephphatha Chapel of the East Side Lutheran Church in Sioux Falls, South Dakota.

All in all, this is a rare legacy which will be enhanced in the larger Church, with printed material in Braille and in large print for those with limited vision. A new system of printed Braille, called Berggreen Braille, may possibly revolutionize our communication with the blind.

## Our Ministry to the Sick

**Church and Segment-Owned Hospitals**—We are returning to one of our original functions in the hospital field as we recognize the Church's place in owning and operating hospitals.

Fairview Hospital, a church segment-owned institution; the church-owned Lutheran General and Deaconess Hospital in Chicago; the intersynodical Trinity Hospital in Minot, North Dakota; and the Lutheran Medical Center in Brooklyn demonstrate what can be done. In addition, it must be our concern to have excellent training schools for nurses.

**Mental Health Clinic**—The Mental Health Clinic, which we, through a major subsidy, have been able to establish with the Lutheran Medical Center in Brooklyn is a recent, timely, and now proven, venture.

Judging by the demands that are made upon these services, we are satisfied that we have demonstrated a facility in this setting that seeks to give new hope and assurance to those who seek help. The Clinic is staffed with a clinically trained chaplain, a clinical psychologist, a psychiatrist, and a medical social worker, all clergymen.

**Clinical Training for Chaplains**—In connection with Luther Theological Seminary in St. Paul, we have now structured a training program for chaplains in order that they may qualify for positions in state and federal mental institutions, prisons, and general hospitals.

During the last several years, thousands of dollars have been expended in scholarships for this training program. The result is that the Church now has a reservoir of men with some clinical training.

## Intersynodical Lutheran Welfare Societies

In sixteen state or regional Lutheran Welfare Societies and Councils we join other Lutheran church bodies, in most cases those of the National Lutheran Council. In the case of five or six of them, the Lutheran Church-Missouri Synod also participates in the program.

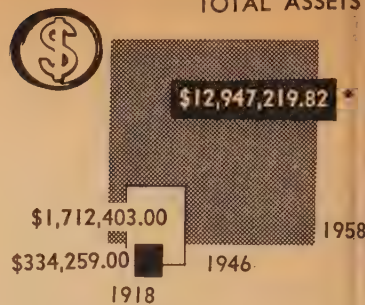
The structures and programs vary. In fact, there is no over-all pattern and although the services vary, they all include one or more of the following:

- A co-ordinating and/or operating chaplaincy service.
- Casework services to unmarried mothers.
- Family counselling services.
- Soliciting and evaluating foster homes for children.
- Placing children for adoption.
- Case-work to our child care institutions.
- Co-ordinating Council service as is the case with the New York and Chicago Councils, with which we are identified.

By and large, these councils and agencies throughout the nation are distinguished for their dedication, their insights into the real problems with which they deal, and their high professional standards.

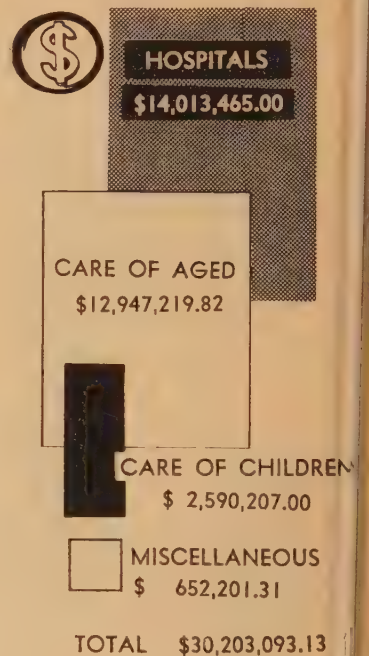
## RETIREMENT—NURSING HOME

### TOTAL ASSETS

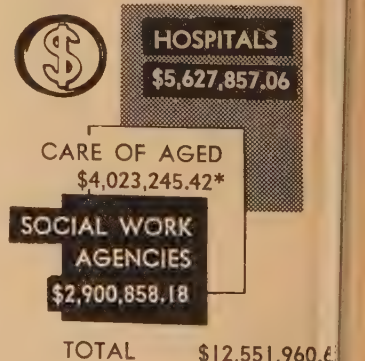


\*Includes assets of those projects under promotion and construction.

## TOTAL ASSETS OF ELC SYNOD AND SEGMENT OWNED HEALTH AND WELFARE AGENCIES



## INTERSYNODICAL HEALTH AND WELFARE AGENCIES AND INSTITUTIONS IN WHICH ELC HAS INTERESTS



\*Includes assets of those projects under promotion.

## *The Christian Service Institute*

recognize that most deaconesses in the past served the Church particularly in the health welfare field, in hospitals, and in institutions for children and aged.

When the Lutheran Deaconess Hospital in Chicago brought to the Church the request that deaconesses be maintained in a setting other than a hospital, the Department of Education and the Department of Charities were called upon for major guidance in setting up the new structure.

The result is the so-called Christian Service Institute conducted at Luther Theological Seminary for two weeks every summer. This is designed as a course of theological orientation for lay people who expect to seek a career in the Church.

The Institute has now found itself and is a proven and accepted institution of the Church, rightly identified under the Board of Education.

Directors of nursing education, nurses, social workers, hospital administrators, superintendents of health and welfare agencies and institutions who have pursued these courses say, "This is just what we have been looking for."

We know the Church, its structure, its affiliations, its basic doctrines should be the rightful claim of every lay career person in the Church. We believe we have a most timely legacy as our part in this Christian Service Institute.

## *The National Charities Conference of The Evangelical Lutheran Church*

This has become a recognized national conference which has met 29 times during the years. It gives opportunity for closer acquaintance and fellowship within our own immediate group. Plans and facts peculiar to our own Church are discussed. The recent 29th Conference resolutions were passed expressing the hope that the tradition and pattern of this conference be continued in the merged Church.

## *The Legacy of Status*

We have fallen so far short in some areas that it is very tragic. This is particularly true in the area of communication—in telling the Church what has been going on. Let us charge it up to lack of staff.

Our relationships with the Federal Government, the Departments of Health and Welfare, Licensing Commissions, Fire Marshals, and so on, could not be better. It is heartening too, that we have been able to set up corporate structures for infirmaries serving people which have qualified for grants from Federal funds totalling over \$1,200,000 within the last four years.

## *Wills and Legacies*

These are received now and then by various projects and institutions in the Department of Charities.

They reflect the confidence people have in our program and operations and a sympathetic understanding of the ministry of mercy which we, under God, seek to promote.

In practically every case these funds, unless otherwise specified, are put to use for capital investments in the respective institutions or agencies. Again and again these legacies have come at a time when they could take care of major improvements, thus making it unnecessary to put on special campaigns for funds. As long as we prove our stewardship and appreciation of such gifts, we are satisfied that they will continue to come.

## *The Legacy of Responsible Corporate Structures*

What we deem to be the ideal type of corporate structure for institutions serving aged people has finally evolved. This is where the congregations in a circuit or several circuits, or the congregations in a metropolitan area, one by one vote to become members of a corporation.

To illustrate, in northwestern North Dakota all the ELC congregations in four circuits voted to become the corporation of the Bethel Lutheran Home for Aged in Williston. The pastor and two delegates from each congregation attended the annual meeting. Thus there is a good-sized group to hear the reports, vote on issues involving major building projects, vote on the extension of services into new areas, and elect the Board of Directors. Here is responsible performance.

## *Financial and Service Records*

The combined financial statement compiled for all our charitable institutions is a revealing document. It is astounding to think of all the trends that can be noted from such a statement in a national operation. It is surprising how much we can pick up in the way of good living, or the lack of it, as we scrutinize the financial statement of an institution—the diet and health, or the hazards and handicaps which are encountered.

## *The Greatest Legacy*

We can all have a share in the ministry of mercy. In the name of the Church and her Lord we can raise the fallen, cheer the faint, wash the feet of some, give a cup of cold water to others—and above all speak the comforting Word of the hallowed and healing Christ.

To think that we can all be in it and have a part! What grace! What mercy!

With the intellect or the lack of it that we have been given, with willing hands and feet ready to go upon His errands, let us dedicate and re-dedicate our hearts to Him and bring the merged Church the Greatest Legacy!

# *From DP Camps to Camp Knutson*

by Janina Vitans

I AM SURE many of you will recall the arduous, successful, gratifying as well as on occasion disillusioning, work and contacts with the Latvians. Of course many serious obstacles, problems, and worries had to be removed and solved. Innumerable misfortunes, loss, fear and distress had made a noticeable impact upon the personalities and outlook on life of these people. Their needs were many.

However, the spirit of these uprooted people had not been broken. They didn't falter in their Christian beliefs and hopes for a brighter future. Their determination to show gratitude for having been given opportunity to begin living again was shown by a deep desire to contribute their share to the rich, fascinating and challenging culture of their adopted homeland.

Many of you have been interested and curious as to what has become of the many Latvian families who arrived here nearly a decade ago. You most likely think of the little children a good number of these families had. The majority of them had come into this world at a time when war activities were at its peak of destruction and ruthlessness. There were many who, at a very tender and helpless age, had experienced severe physical and emotional deprivation as well as insecurity and anxiety.

These children today vary from 8 to 15 years of age. What an interesting, challenging, and wholesome group of youngsters! The element of wonder and surprise in reviewing the early periods of their lives is that with few exceptions they have emerged with a good amount of emotional stability and inner strength. That many have needed, or still need, additional understanding and support to find satisfactory and happy patterns of living, is of course axiomatic.

Church-supported programs and activities, parents and teachers, have been mindful of the needs of these new Americans. A conscious effort was made particularly by the Church to develop and maintain a healthy

More than 10 years have passed since the Displaced Person legislation bill was enacted by the federal government authorizing the admission to the United States of thousands of displaced persons from DP camps scattered in Europe. This was the first time in history that migrants were classified according to their needs and sponsored primarily by various denominational groups and individuals with compassion and motivated by profound Christian concern and love for people. Thus several thousand human lives were saved from the demoralizing fate of vegetation as homeless displaced persons in crowded and dismal camps and helped to emerge out from a chaotic state of affairs.

Contrary to the wish of these people, we put them into a position where there were few possibilities of normal human existence. Because of their religious and political convictions, innermost beliefs and traditions, their ethnic values and aspirations in life, they resisted return to their communist-ruled homeland regardless of the problems that might await them. Displaced persons were looking towards those people in countries where respect of human rights and the four freedoms were commonly acknowledged and sacred realities.

The majority of Latvian displaced persons were Lutherans. The helping hand of the Minnesota Evangelical Lutheran Council, the profound and selfless concern of Lutherans in Minnesota and their understanding and sympathetic attitude of the Evangelical Lutheran Church for their brethren across the ocean encouraged hundreds of Latvians to come to this state.

spirit in these youngsters. Foresight and insight are essential to help these children to grow up to become citizens and happy individuals.

An excellent opportunity to be together for a while in prayer, activities, learning, friendship and fun was provided last July by the Department of Charities of the Evangelical Lutheran Church to 34 youngsters of Latvian descent. 19 girls and 15 boys between the ages of 9 and 15 gathered on July 21st at the Latvian Lutheran Church of Minneapolis and St. Paul to leave for Camp Knutson on Whitefish and Trout Lakes. The four sellers, all professional people, were confronted by a restless group of youngsters, full of anticipation and happiness. It took real effort on the young part to calm down, if only for a short while, before prayer given by Pastor Peter Langins before departure.

The beautiful countryside, the speed of the singing and learning of Latvian folk songs, and the mutual exchange of essential information, helped to establish new friendships quickly and made the trip enjoyable. To some of these children Camp Knutson was familiar—they had been here the year before and

s a competent source for information. There was question that Camp Knutson was a beautiful place provided facilities that most girls and boys enjoy. Various experiences were discussed and the conclusions were most positive: The waters of Whitefish and Trout Lakes were clear and excellent for swimming, fishing, boating, water skiing etc. Unfortunately, the outboard motor was broken, but Andrejs are about it being repaired for use this year. Fish in abundance—one only had to know how to catch them. Worms and minnows could be bought but money was spent more wisely. Excellent live bait could be found in certain places on camp grounds. Secret spots under a certain tree or bush were not disclosed. Janis is certain that these “markers” would still be there as the last winter had been mild. Otherwise it certainly would be a problem to find the strategic location. She had a sackful of corn for the chipmunks—they had been very hungry last summer so she had promised to give them a treat when she came back this year. Anna was where the beehive was, Dace—where bird nests were, Sylvia—a shortcut to the Mexican Trading Post. And Valdis planned on making an aquarium, Anas determined to learn how to swim and water ski. The studious type, was dreaming of finding a quiet spot to solve some chemical-nuclear problems. She was concerned over getting a sufficient supply of papers. Ilze, Vija, and Mara hoped the lifeguard would be the same.

In addition to the regular camp program, it was planned to help the children improve their native language, to acquaint them with Latvian traditions, hymns and folk songs. It was quite obvious that this would be a difficult task. There was a time when these children spoke English with a Latvian accent. Now they spoke Latvian with an English accent. Some spoke Latvian, some not at all.

We arrived at our destination—Camp Knutson. Staff members at camp, Mr. and Mrs. Mark Ronning, Mr. Mrs. Darwin Bang, Gordon Long, Roger Bell, Dan and Anna Kindem were greeted with a Latvian “Rīga Dimd.” For many children this was a happy occasion. The extended welcome by the staff members was warm and most touching and helped everybody to feel even better than at home. The blue waters of Whitefish and Trout Lakes were inviting and met all expectations. The sun was pouring generously her brightness over the woods, grassy lawns and playgrounds. Everybody felt most contented and happy. Camp Knutson was quite different from a displaced persons camp. Also this kind of life was enjoyable and considerably different from playing alone on a dusty and busy street in the city.

These children wouldn't have had the enriching experience and fun camp life provides for youngsters if Camp Knutson had not welcomed them. Activities and program were flexible. However, on occasion it was real difficult to live up to the few disciplinary measures. No health problems came up, appetites had reached a high point, food was appreciated and never wasted. Mrs. Anna Kindem from Northfield was partly responsible for that, as her cooking was superb.

The days at Camp Knutson were activity-laden and never long enough. The time between raising and lowering the American and Latvian flags seemed to be so very short, morning and evening taps just too close together. Six days at Camp Knutson seemed like a short 24 hours. In addition to regular activities, special events were observed like name days, and birthdays. The calendar showed that Anna's name day was on the 26th of July and therefore two Latvian Annas and one Norwegian Anna, Mrs. Kindem, were honored in Latvian tradition by lifting them in the air; their chairs for mealtime were trimmed and flowers were presented. On Sunday church service was attended at Our Savior's Lutheran Church in Pequot Lakes. Pastor Ostroot's sermon was thought-provoking and enlightening.

A deeply poignant experience on the last night at camp was the burning of the cross ceremony on Whitefish Lake. The rugged cross in flames and the singing of hymns by staff members on the lake a distance away made a lasting impression. From the banks of the lake Latvian hymns sung by the clear voices of children praising and thanking God resounded in the calm waters. The skies and the stars looked that night just like they used to in Latvia—bright, intriguing, and reverent. God seemed to be so close to every little heart. An ardent prayer asking God to protect those who have been deprived of worshipping and were suffering innocently was not forgotten. It was gratifying and encouraging to witness that God had His place in the young hearts and souls of these youngsters and that He was not buried under the ruins of war.

Departure from Camp Knutson had saddened the children's faces. Do we really have to leave? Can't we stay just one day longer? Who could give them understanding that parting was the price of meeting.

A wonderful week full of sunshine, laughter and Christian fellowship had passed. Once more a quick look at the lakes, the boats, the woods. Smiles mixed with tears when taking leave from staff members.

Goodbye trees, goodbye birds, goodbye chipmunks. Goodbye Mark, Gordi, Mrs. Kindem, Dan. So long! See you next summer.

**T**HIS IS THE FIRST of a series of "special issues" which will appear during 1960. This one is devoted to the Department of Charities; all the other departments of The Evangelical Lutheran Church will be given the opportunity of utilizing our pages in similar fashion during the months ahead.

## Legacies and Hopes

Whether such "special issues" are good or bad has been a hotly discussed subject in our office for years. Actually, it was more or less by accident that we found ourselves presenting such specialized issues; nor have we ever been fully convinced that it is good journalism to do so. We are not sure but that the disadvantages sometimes outweigh the advantages.

For 1960, however, we have no such doubts or fears. We are convinced that the "special issues" do have a place. We suspect that most of them will follow a pattern similar to that of Charities. At least we on the staff are recommending some such procedure.

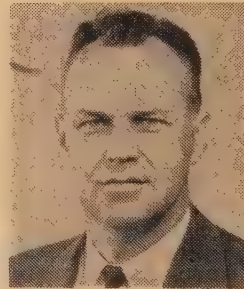
There are several things which we believe the "special issues" of 1960 can accomplish (in addition to the obvious and continuing one of promoting the concerns of the Kingdom in the specific areas discussed). One, and we consider it perfectly legitimate, is to record something of the past. As we have read the pages of this issue, we have been impressed anew with the almost unbelievable variety of work of our Department of "Love." Surely, it is fitting that some of the facts of the past be permanently recorded here as The Evangelical Lutheran Church prepares to wind up its affairs. Only let it be done honestly, not in pride but in humility, thanking God for accomplishments made possible by Him, acknowledging our failings.

A second purpose is, obviously, to list and describe the various facets of each department. The Articles of Union provide for something called "Certification," a process by which the president of each of the uniting Churches "certifies" to the new Church its possessions and relationships. Perhaps these "special issues" of 1960 may provide a popular "certification" of what each department and auxiliary has to bring into the new Church.

And finally we conceive it to be one purpose of these issues to look a bit into the future. We realize the picture will be very partial, perhaps even fragmentary. Yet it is something which should be done. Our hope is that the transition from the present Churches to the new Church will be so smooth as to be almost unperceptible. But at the same time we are sure that the area of the Church's work will be carried on in a definite measure. We hope that these issues will make this apparent.

## Change in Leadership

While this issue understandably concerns itself with the work of the Department of Charities, ELC, we do want the fact to be known that this



Paul Boe

of work in the new Church will be under the leadership of one who is in a sense the product of that department. We refer to the Rev. Paul Boe, who has been chosen executive director of the Division of Charities in The American Lutheran Church. Formerly of the Lutheran Welfare Society of Iowa, he has been one of the ELC's "contributions" to the welfare field. To him Dr. Dahlen bequeathed the "legacy" which is discussed in these pages. We go the prayers and well wishes of the entire Church.

## Any "Repeat" Requests?

A while ago one of our readers requested that an editorial which appeared in LUTHERAN HERALD a decade ago be reprinted sometime during 1960. We shall attempt to meet that request. It caused the members of the staff to wonder whether, as a part of our "last year of publication" plans, we should reprint carefully selected articles from years past.

Out of that discussion grows this invitation to our readers: If you recall some special feature which you would like to have reprinted, let us know! We cannot, of course, obligate ourselves, but we are assured that we will make every effort to reprint what you request.

# Suppose We Fall Short for 1959?

by Raymond M. Olson

THIS IS WRITTEN, it seems probable that the ELC will fall short of meeting its full budget for 1959. The present totals, plus the trend of giving each week, plus the experience of past years, tells us that we will fall short unless an unusual wave of concern moves across the Church. In the light of this, it seems very much in order to register for the consideration of the Church at such a result will mean.

*One.* It will mean that for the third year in a row the ELC will have fallen short of reaching its approved budget. The decisions of General Conventions will not have been fully supported by the response of the congregations. These three years are the first years under the plan whereby objectives are stated by congregations instead of having apportionments assigned to them. Our stewardship of the Gospel and the grace of God are to be met more fully when we live under law rather than under grace.

There are those quick to say that the increases are too great from year to year. We recall that our increases in earlier years were as much or more. Furthermore, our giving is barely keeping pace with the increases in other churches. Some of them are moving even further ahead of us in average giving.

*Two.* It will mean that some part of the Advance Program, which is Part III of our Budget, will not be met. The items in the Advance Program for 1959 are the following:

|                                    |           |
|------------------------------------|-----------|
| Working Capital Fund .....         | \$400,000 |
| Interim Expense Fund .....         | 19,126    |
| College Loan Retirement .....      | 250,000   |
| Student Service Capital Fund ..... | 90,874    |
| California College .....           | 50,000    |
| Church Extension Fund .....        | 190,000   |

If we fall short by \$100,000, where should the reduction be made? If we fall short by \$300,000, what should be set aside? The necessity for such decisions may seem removed from the congregation which says, "We cannot reach our objective," and the congregation which says, "We have met our objective, and that is enough." It is a soul-distributing experience for those who must make the decision and those who must receive the report of reduction in anticipated income. It is soul-disturbing to the many pastors, church boards, and generous members of congregations who have given and planned that the full work should be done.

Take a look, item by item, to try to determine where a would cut \$300,000.

*Working Capital Fund and Interim Expense Fund.* These two belong together, because they are obligations related to the union of our Churches. Without a doubt these are the priority items in this Advance Program and must be met in full! The date of union cannot be postponed while we take more time to provide the needed money.

*College Loan Retirement.* This is money to be shared among our colleges in their capital development program. The increased obligations of our schools in the face of many more students seeking a college education is overwhelming. In the past two years the colleges have received less than they had planned to receive from the ELC Budget. It is highly disturbing to consider the necessity of falling short once again. When congregational objectives are not met, when the 1959 response of the Church does not average 15% above the giving in 1958, there will be no other way.

*Student Service Capital Fund.* Together with the other participating bodies of the National Lutheran Council, the ELC is providing money for student centers at non-Lutheran universities and colleges. These centers become the ministering arm of the congregations for our students who enroll in these educational institutions. Here, too, the flood of students is great. The development of these centers is very modest in the light of work to be done. Who is ready to say we can set this aside?

*California College.* This college is set apart from others simply because it is still on its way to the time of starting its academic life. Costs in getting a college built are staggering. The amount the ELC has budgeted is small in comparison with the pressing need. Who is ready to determine that this should not be done—that "what we have given this year is enough?"

*Church Extension.* For the first time in several years the church has planned to provide additional money for the Church Extension Fund with which to establish more Home Mission congregations. Every year we have had reports from the Board of Home Missions of fields which could not be entered. Unless the full amount is provided, we will turn away from these fields.

*Three.* The final results for 1959 will say a very great deal about our Christian intentions, our personal involvement, our will to do the mission of Christ. We entrust these observations to the Church as the closing days of the 1959 fiscal year hurry by. On January 31 we will have finished the task.

# Correspondence



## Out With X!

► We have, again, come into the Xmas season. We are celebrating the birthday of X. Is there anything beautiful about that letter?

Even as Satan used scripture to try to deceive Christ in his temptation, so our own pastors are, with Satan's help, trying to deceive us into leaving Christ out of Christmas by talk and writing (Dec. 8 LUTHERAN HERALD).

We are English-speaking Americans, far removed from a foreign language; let us put Christ, together with His precious name, back into Christmas.

CAROLD SOPPELAND  
Clarkfield, Minn.

is the expression of the people of its age. The same comparison might be made between the King James and RSV translations of the Bible. Each is in the language of the people of the age in which the translation was made and neither one is any holier than the other.

And as for a "sane, sound, and serene" revival . . . where would we be if Martin Luther had done only that which was sane and serene? Or, for that matter, if the Apostles had done likewise rather than being "on fire" for Christ and daring to do that which certainly was not serene?

MRS. ROBERT BERGQUIST  
Spirit Lake, Iowa

## Sweet Music

► On page 12 of the Dec. 8 issue of LUTHERAN HERALD reference is made to the Christmas carols being "dinned" in our ears for a month before Christmas day. I do not agree with you in regard to this, and I am shocked that because they are played a month before Christmas they impress you so unfavorably.

I welcome them with all my heart and a month's playing and singing of them is indeed music, sweet music to my ear, reminding me and all who hear of the coming celebration of the birth of Christ.

MRS. W. C. ALPAUGH  
Ventura, Calif.

## Reaction to Hoifjeld

► I am becoming a bit weary of the offerings of Pastor Hoifjeld. This time, I feel I must object on two counts (re. letter in HERALD of Dec. 15).

Agreed, Christmas has become commercialized; this is to be regretted, and as Christians we must center our Christmas celebrations on honoring our Lord Jesus. However, contemporary art and architecture are not necessarily un-Christian. They are no more sacred or profane than is Renaissance art or Gothic architecture. Each

► Symbolism has become a new whipping boy for the Church. The irony is that those who see a liturgical emphasis as a great ogre haunting the church and who should most welcome modern expressions of Christian truth, resist it the most. The modern church is parasitically living off of the great creative works of art in various forms of past ages. It was particularly the early church that gave us the rich art forms used to this day. (That's why the ship as a Christian symbol gets a blank look today.)

There was a time that the Church so sought to penetrate its dying culture that every great oratorio, sculpture, and dramatic form was produced to the glory of Christ. Rather than striking back at the erosion of our times in the Church's impact we sit back to rock and rot, objecting to any modern form that attempts to quicken excitement. Not all modern art forms are good, but we don't even wish to discern which might be.

Where is the fire of the early church or even the one in medieval times? It will not erupt from the counsel to remain "sane, sound and serene" as included in the correspondence of December 15.

DAVID BROWN  
Minneapolis, Minn.

## All's Right With ELC?

► During the past few years many letters of commendation have appeared in the LUTHERAN HERALD expressing approval for the new look and improved content. To those I would add my own. But may I add also a more negative note. Do not the editorials and articles too often tend to approve of everything we do and say in The Evangelical Lutheran Church? Are there not many vital issues which could and should be discussed frankly and fully in the pages of the Church's recognized forum, issues in which we have failed to measure up to the revealed will of God for His Church? Has the LUTHERAN HERALD been too positive to say, "God's in His heaven, all's right with the ELC?"

Two years ago in a previous issue I raised the question of whether the role of absentee landlord was a positive one for the Church. The editorial answer was to assure us that the investment funds were safely diversified. Did not this miss the entire issue at stake? Are there not many other questions that should be asked of ourselves in a proper spirit of self-criticism? May I suggest a few issues which could profitably concern us in the Church?

What is the primary goal of the Church which is held up to our members to motivate their life in the Church? Has not undue emphasis been placed on meeting the yearly budget or constructing new buildings or expanding the membership rolls? Is this the major concern of our Church today?

What about the great social issues involved in America today, especially the race problem? Can the members of ELC congregations who have not come up to the problem realistically at the point of actually admitting membership of the Negro race be numbered among more than one hand? Must all of us become a Norwegian to enter the ranks of our congregations in the big cities? How many colored students, especially those coming from mission fields, are enrolled in our senior colleges and seminaries? Are we willing to extend our scholarship funds to help the poor and colored students of our own country study at our institutions? Is

ich" approach to the problem ex-  
us in the sight of God?

o we have any home mission pro-  
a which is really facing up to the  
ging situation in our big cities?  
elf-support a proper criterion for  
mining our Church's responsibility  
these vast areas of human need?  
hat about the aged poor? Does  
cial ability determine who may  
y the facilities of our many beauti-  
new homes for the aged? What  
we doing for those too poor to  
Are they permitted to languish  
ne senile wards of our overcrowd-  
ate hospitals? Do sound business  
ods determine our charity?

istly, as a missionary of The Evan-  
al Lutheran Church, I must ask  
elf and my Church if we do not  
some self-examination due in this  
ortant area of the Church's life.  
e we ever as a Church marshalled  
cient men and resources to make  
than a token effort on any mis-  
field where we have been en-  
ed? In missionary history written  
thers than Lutherans one can find  
t mention of our successes. What  
we doing, for example, among the  
ese peoples today who number  
one-third of the human race?  
ecent years our ELC has averaged  
at twenty cents per baptized mem-  
per year. This year we have grant-  
about ten thousand dollars to build  
minary to train a native pastorate  
Formosa. Many in high places did  
feel we could afford this effort!  
cost of one recently constructed  
church building in the midwest  
as much as the cost of ten years  
mission work in Formosa. Can we  
proud or satisfied as a Church in  
effort we are making to win the  
ons for Jesus Christ?

ew Year is again upon us, a time  
elf-examination and new resolves.  
aps some of the issues raised here  
be examined at the bar of our  
vidual and corporate conscience.  
our Gracious God grant repent-  
and forgiveness where we have  
d and renewed direction and pow-  
s we enter this exciting new year  
discipleship in the redemptive fel-  
ship which is the Church of Jesus  
st.

GERALD L. LUNDBY  
Missionary to Formosa

## Long Island Calls

► My husband and I are very thank-  
ful to our church, Holy Cross Luther-  
an in Commack, L.I., for having in-  
troduced us to the LUTHERAN HERALD  
some three years ago. We look for-  
ward to it each week and are always  
interested in articles about people we  
know. The LUTHERAN HERALD, along  
with some church leaders we have met  
and the fact that we were able to get  
to the Convention (1958) have certain-  
ly helped to show us Christ. Up to  
that time we were just good Luther-  
ans. As new Christians we know we  
still have much to learn and far to  
go, but I'm sure the LUTHERAN HERALD  
will help us.

Having read your article about the  
Unitarians and Universalists—Jesus  
Left Out . . . vol. 43-No. 47, I felt  
this was the time to write. We live in  
a fairly new development and have  
been visited by the Jehovah's Wit-  
nesses and now this week by the Mor-  
mons. Upon learning they were in the  
area I asked what to do when they  
come to the door, and I was told to  
give them some of our tracts. They  
took them and in a few minutes were  
back with some of their literature for  
me. "Joseph Smith Tells His Own  
Story" and "Which Church Is Right?"

I read these and was quite upset to  
see how they mock the Catholic and  
Protestant Churches, but what dis-  
turbed me more is this. My neighbors,  
who are good church people and speak  
about being Christians, thought they  
were very nice and said, "Oh, they  
think as we do, and anyway let them  
believe as they do; who wants to argue  
about religion?" It was my prayer that  
they would read our tracts and see  
there is a Christ who is our Savior.

I realize we cannot say, "You are  
wrong," but how can we go on expect-  
ing God to watch over us and not  
stand up for Him when we have a  
chance? Can you write any articles  
on these groups to show people how  
to be ready to show them that Christ  
is in our house? This is like a foreign  
mission field at home out in the new  
developments. If you can help, please  
do.

MRS. MYRTLE KEMPLER  
Commack, L.I., N.Y.

## Glass Doors for Churches

► Big business finds it good business  
to have glass doors. Perhaps our  
churches should adopt this idea. For  
anyone to be able to look into the  
silence of the church any time, any  
day would be one of its greatest ser-  
mons.

WILLIAM R. SULLIVAN  
Los Angeles, Calif.

*May we also suggest leaving church  
doors unlocked for the same reason?*

—The Editors

## Calling All Males

► Our Volunteer Service Program can  
use more young men between the ages  
of 18 and 24 in the Foreign Work  
Camp next summer. Dates are from  
June 13 to July 27. With twenty-eight  
women committed at this time, there  
are only ten men who have submitted  
application forms.

The final date for applications is  
Feb. 1, and the Youth Office is con-  
cerned about the unbalanced number  
of females over males.

At the present time one camp in  
western Norway, near Sunnmore, has  
been authorized by the International  
YPLL Board. Work here will include  
adding the finishing touches to a  
dormitory, cafeteria, and chapel in the  
ski lodge. Hard work is the core of  
this program, so it is needful that  
enough men are along on the team to  
handle the heavy jobs. But, since there  
are so many applications, the execu-  
tive committee has authorized the in-  
vestigation of at least one more camp.  
Letters have been received from the  
church in Iceland as well as Schles-  
wig-Holstein as to possible locations  
for Work Camps.

All the youth pay their own expen-  
ses, approximately \$800.00 which in-  
cludes travel to and from Europe, to  
and from the Work Camp, and per-  
sonal spending. An added feature for  
the summer is the free time during  
the complete month of August and as  
much of September as can be used for  
personal traveling.

Think and pray and save, young  
men. The church needs you in her  
service during the summer of 1960!

CARROLL HINDERLIE  
Youth Director, YPLL

### *Threadbare Resolve*

It is impossible to find anything triter than comments on New Year's resolutions. The throw-away housewife's mag in the supermarkets, the car cards, and the bus transfers will all have something to say on this hopeless subject. We shall be told by a type of mousy but articulate psychologist how we can *keep* what we resolve. But after a few weeks it will all be forgotten.

What is wrong with the New Year's resolution is precisely that it *is* a New Year's resolution. It is assumed that the fresh page and the Number One day will give a new impetus to virtue. It is thought that the flush of dawn and the sting of the morning shower, the minty taste of tooth paste and the recently unfrozen orange juice—it is thought that these constitute an enabling grace. Today is another day. *Ergo*, I am another person. Alas, it is not so.

### *Hunger for Goodness*

Most of us want to be good. Even the sophisticated theologian who spends several hours each day proving that it is impossible to be good hopes that some day he will be kinder to his wife and find it easier to answer his mail. He may even in the absolute privacy of his study resolve to be—O marvel of marvels—that impossible something, a *better* person. He will never formulate this with his battered typewriter and he will never say a word about it to his learned society, for even scholars have fears, but it will persist like his anxiety about the dark or walking under ladders.

### *The Serpent Tempted Me*

The problem, as everyone knows, is to *be* good. We no longer have any plausible reasons why we are not. I say plausible reasons. We all know how to rationalize our weaknesses, which means finding phony reasons for what we do wrong, but we know enough psychology to be aware of our phoniness. Hence we cannot convince ourselves that when we are bad, we are bad for a reason. Even the old props of heredity and environment are failing us.

### *Demons*

Once upon a time the Church had a very vital doctrine of demons. It was a way of explaining why I was bad when I wanted to be good. In the Middle Ages the

## Another Year Is Dawning

air was thicker with demons than our air is with virus which, we must admit, was pretty thick. But the advantage of the demon theory over the virus theory was it explained more things. To a demon I can attribute not only my catarrh but also my orneriness, but very difficult to blame my sins on a virus.

In any event, there is very little practical belief in demons today. To our Sunday school children we explain that "possessed by demons" is just a crude way of saying epilepsy, and that is that. I sometimes wish I had a modest demonology.

There are problems. Some years ago a very H. H. Munster missionary tried to tell me about a demon-possessed house in French Equatorial Africa. He had succeeded very well in evoking an image of the "heart of darkness," to borrow a phrase from Conrad, when he began to talk about evidences of demon-possession in terms of rattling doors, knocking, levitation, and other mediumistic jumbo. I lost interest.

### *Exorcism*

We need, nevertheless, a theology of demons. We need a doctrine which will do justice both to our own inability to generate evil and to an environment which sustains that evil. And we need to believe in a grace so strongly purgative that it not only can cleanse our personal evil but can create a climate in which faith and love are sustained. Perhaps we need to revive the old office of exorcist which was designed to keep the devil out of the Church. If we believed that the Church as the Body of Christ, was a realistic refuge from evil, we might go to it more eagerly.

# For the Family Altar

J. R. Hestenes

ward the Third Sunday After Epiphany

Fuller Revelation

The Epistle: Hebrews 11:1-10 • The Gospel: John 4:27-42

Monday, January 18

IF WE WANT TO

Hosea 6:3

Let us know, let us press on to know  
the Lord.

We learn best what we truly want to  
know. One of the secrets in the process  
of education is to create interest on the  
part of the student, so that he will be  
eager to pursue the study of a particu-  
lar course. If we want to know more  
about God and His will we can do so if  
we apply ourselves to it. It was this de-  
termination that Hosea put into words  
when he said, "Let us know, let us press  
on to know the Lord." Every sincere per-  
son wants to delve more deeply into the  
things of God. He is not content to be  
partly informed," or to subsist on the  
half-knowledge of a careless world.

There is no lack of wonders among us  
in our present day, O Lord. But we would  
like for greater knowledge on the great-  
est wonder this world shall ever see, the  
order of Your Person, Your pardon, Your  
peace. Put us in pursuit of these  
orders. In Christ's Name.

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Thursday, January 21

IN DUE TIME

John 13:7

"What I am doing you do not know  
now, but afterwards you will under-  
stand."

This is what Jesus said to Peter dur-  
ing the foot-washing scene, when Peter  
understood why Jesus was going to wash  
his feet, why He was going to stoop to  
do it. A point here is that we are not  
at all times to understand the things  
of God, but we are given to understand  
at some time it will be revealed to  
us. We say, "Why has this happened?"  
Years later we see what was the plan of  
God. So it is with many things. A be-  
liever is given the patience to wait for  
an answer and the grace to recognize  
an answer when it comes. There is real  
peace in all God does or seemingly  
does not do.

So often we become impatient, dear  
Lord, for we do not understand, or we  
are confused. At such times give us the  
strength to be quiet and not perplex  
ourselves with the question marks of  
doubting faith. Make us strong to be-  
lieve even in long waiting. Amen.

Tuesday, January 19

IF YOU ARE HIS

Matthew 13:11

"To you it has been given to know  
the secrets of the kingdom of heaven."

This is what Jesus answered the dis-  
ciples when they had asked Him why He  
spoke to the people in parables; why  
He instructed them in the truth by means  
of stories. The Disciples had a real ad-  
vantage over the others because they were  
with Christ; they had the advantage of  
the fellowship; they were with Him. And  
this is true of all His followers, for to  
be of a mind to follow Christ indicates  
the presence of a humble mind, contri-  
tion and obedience. When these are pres-  
ent there is an attitude of receptivity, a  
condition through which God can reveal  
Himself. Another name for this is Faith.

O Christ, how grateful we are for  
the gift of faith, so that we know even  
what we cannot put into words; that we  
sense, somehow, "the secrets of the king-  
dom." Keep us in this fellowship with  
You that we may prosper in our spiritual  
growth. Amen.

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Friday, January 22

INNER PROMPTING

John 16:13

"When the Spirit of truth comes, he  
will guide you into all the truth."

These words had their fulfillment  
among the Disciples when the Holy Spirit  
came in His fullness on Pentecost. They  
became new men in mind and heart and  
purpose; the curtain was raised, so to  
speak, revealing to them what formerly  
they could not understand. It is this  
inner witness, this prompting, that God  
sends to each one who in faith walks  
with Him. It makes possible the life that  
"doesn't make sense" to those who have  
not the Spirit. It opens the eyes to see  
what the unsanctified cannot see. It gives  
the power to say, "I know in whom I  
have believed." So gracious is the gift of  
the Spirit!

Give me a great dependence upon the  
promptings of the Spirit, dear Lord, in  
confidence that He shall lead me safely  
where I should go. I thank You that I  
am not left to rely upon the poor ability  
of my own sense or reason. In the Name  
of Jesus. Amen.

Wednesday, January 20

IF I READ

John 8:31-32

"If you continue in my word, you  
are truly my disciples, and you will know  
the truth, and the truth will make you  
free."

The "word" is recorded for us in the  
Bible. All we need to know for our sal-  
vation is written there. If we want to  
deepen our knowledge we must do so by  
investigating the Word. It is possible to  
know a great deal about the Bible but  
to know very little Bible. To know the  
number of Books in the two Testaments  
is hardly helpful to personal salvation,  
but to know the truth, the content of  
the books is to have life. When I read  
asking God to impart knowledge to me  
He will not fail me. He will give unto us  
the truth that makes us free.

Make me a good student of Your  
Word, Blessed Father, that I may be  
equipped with the tools of Truth. Make  
me a hungry beggar coming to the table  
of Your Banquet to fill the wants of my  
life with the bounty of Your grace. Make  
me an avid reader. Amen.

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Saturday, January 23

PARTLY—COMPLETELY

John 16:25

"I have said this to you in figures;  
the hour is coming when I shall no longer  
speak to you in figures but tell you plainly  
of the Father."

There are really two revelations spoken  
of here in these words of Jesus. One  
has to do with our understanding here on  
earth; with the extent of our knowledge  
of God while we are in this pilgrimage.  
It is promised to those who believe that  
to them shall be given a full measure of  
knowledge. But there is another revelation,  
the one that comes with the arrival home  
with God in eternity. Then, we shall  
know, even as we have been known, as  
the Apostle said. Our finite minds, when  
set free, shall be able to comprehend all  
things.

Give me an interest in the things of  
the Spirit, dear God. Give me an inquir-  
ing mind that will seek out the deep  
truths of Your Word. Give me an open  
mind so that You may pour into it what  
You would have me know. Give me a  
mind wise to share what I know. Amen.



# The CHURCH in Today's World

## New Bishop Dies

Dr. Nils Bolander, for the past year Bishop of Lund of the (Lutheran) Church of Sweden, died on Dec. 7, at the age of 57.

Bishop Bolander, who was one of Sweden's most eloquent contemporary preachers, was consecrated head of the Lund diocese late in 1958 on the retirement of Dr. Anders Nygren. Before that, Dr. Bolander was dean of Lund cathedral and court preacher.

Ordained in 1925, he was for a time pastor of one of Stockholm's largest parishes.

## News Writers Vote Top 1959 Stories

Religion editors across the country rated the recent birth control issue as the top religious news story of 1959 in a survey by the Religious News-writers Association.

The RNA comprises about 80 men and women who cover the news of religion for the secular press, including newspapers, news magazines and wire services. It was formed in 1949.

In the order of their rating the top ten stories were:

Religious aspects of birth control.

Pope John's announcement of an Ecumenical Council.

Debate over the likelihood of a Catholic being nominated for, or elected to, the Presidency.

Improvement in Protestant-Catholic relations.

Reaction of religious leaders to the U.S. visit of Soviet Premier Nikita S. Khrushchev.

Denominational mergers.

Existence of a moral crisis, as disclosed by the television quiz show scandals.

Dedication of the Roman Catholic National Shrine of the Immaculate Conception in Washington, D.C.

Retention of the Christian "label" in the terms of the merger of the

American Unitarian Association and the Universalist Church of America.

Two stories tied for tenth place: the elevation of eight new cardinals, including two Americans; and Bishop Otto Dibelius' defiance of Communist authorities in East Germany.

## International "Stables" in Italian Exhibit

Stables from all parts of the world, as figurative reproductions of Jesus' birthplace, were assembled at Bologna, Italy for the First International Exhibition of the Stable.

Exhibited in the Basilica of Saint Francis of Bologna, under the auspices of the Italian Association of the Friends of the Stable, the 60 displays each represented the national characteristics of their creators—from a Japanese stable which included the great

Fujiyama volcano to a stable from Netherlands which showed Jesus' birth in a typical Dutch kitchen complete with shining copper pots and pans.

The inventor of the figurative stable is considered to be Saint Francis of Assisi who, on Christmas Eve of the year 1220, is said to have invited inhabitants of the small village of Greccio to a Solemn Mass in the woods.

In order to render his preaching more effective, he asked to have beside a donkey, an ox and a manger. Thus the tradition of the stable was born.

The exhibitions opened with a special reproduction of the scene of Saint Francis speaking to the villagers of Greccio, surrounded by the animals which were supposed to have seen Jesus warm on the night of his birth.

## Plan Orthodox Parley

Archbishop Iakovos of New York, Primate of the Greek Orthodox diocese of North and South America, said he would ask Eastern Orthodox leaders of the more than 15 Eastern Orthodox Churches in the Western Hemisphere to an informal meeting in New York to discuss Christian unity.

The archbishop said the meeting was tentatively planned for March and was a preliminary get-together before a larger Pan-Orthodox conference would be held next July on the Island of Rhodes.

He added he also was thinking of convening another informal gathering in June to which representatives of Eastern Churches in this country and abroad would be invited.

First since 1921, the Pan-Orthodox conference is being sponsored by the patriarch Athenagoras of Istanbul, preme leader of Eastern Orthodoxy. Besides bringing together many Eastern Orthodox bodies, the conference is expected to be attended by delegates from the Armenian, J



—RNS Photo

**REACTOR GIFT TO JAPAN**—Presiding Bishop Arthur Lichtenberger of the Protestant Episcopal Church (right, seated) signs the contract for construction of a \$360,000 nuclear reactor to be given by the denomination to St. Paul's University, Tokyo, Japan. The college will use the reactor for research, while radioactive isotopes will be used by St. Luke's hospital in Tokyo. Shown signing for the General Dynamics corporation is Dr. Frederic de Hoffman, president of its atomic division. Looking on are Bishop Malcolm E. Peabody of Central New York, chairman of the project (left), and the Rev. William G. Pollard, nuclear physicist and rector of the denomination's Oak Ridge, Tenn., parish.

otic Ethiopian and Old Catholic arches.

Early in December, Archbishop Iakovos declared that an Eastern Orthodox statement on Christian unity would be drafted at the Pan-Orthodox conference which would be sent to the World Council of Churches at Geneva to the Vatican.

## Large African Race Summit Talks

Some 200 churchmen from South Africa and other countries proposed at Johannesburg that "summit" conversations be held between white and non-white leaders in South Africa as an essential step for the "maintenance of peace and harmony" in the face of rapid social changes taking place in the nation.

The suggestion was made in a resolution adopted at the inter-denominational Conference on Rapid Social Change, sponsored by the Continuation Committee of South African Churches. First initiated by the World Council of Churches, similar social conferences have been held by its member denominations in other parts of the world.

In connection with the proposed "summit" talks, A. H. Broeksmas, former attorney general and defense secretary of South Africa, asked that the government appoint a multi-racial advisory council whose task would be to inform it of results of such meetings. Conferees, in their resolution approving the talks, said the Churches themselves should supervise the inter-racial discussions as part of the evangelical mission.

In other resolutions the conferees agreed that:

Closer contact be maintained among various Protestant denominations in South Africa through a national council to which all would belong.

White workers support a movement to raise living standards of non-white skilled labor and that employers consider their present salaries.

Christian social workers be appointed to help build community centers and youth clubs in urban native towns. The South African government be



—RNS Photo

**HONG KONG IN TRAFALGAR SQUARE**—A Hong Kong street, complete with replicas of squatters' shacks, was erected in London's Trafalgar Square to give Britishers a realistic look at typical living conditions for many of the 1,000,000 Chinese refugees in the crowded Far Eastern port.

requested to reconsider its policy regarding migratory labor.

The conference was noted for its complete rapprochement between the representatives of different races at the meeting. Both whites and non-whites sat together at the sessions and had their meals on an unsegregated basis.

An official of the Continuation Committee commented: "Never before have we had such frank discussions between white and non-white church leaders."

## Mission Parish Attacks Chicago Slums

West Side Christian Parish in Chicago has organized a non-profit home ownership corporation for a housing rehabilitation project on a 230-acre slum tract. The parish is a non-denominational Protestant missionary effort directed and staffed by a group ministry.

Called the West Wise Home Ownership Association, the new agency is designed to help meet the demand for adequate housing and to provide home ownership opportunities for people who cannot own homes under present conditions.

"As a church, we don't feel we have any particular business in housing, or juvenile delinquency, or any other specialized field," explained Leonard G.

Styche, 28, the parish's lay director of technical assistance. "But we do have to be pretty relevant to people. We work with the city and the people where we feel there's a need."

The housing project is ready to go, he said, as soon as the federal government approves an urban renewal plan by the city. Under the program the association will select, for rehabilitation and purchase, structurally sound houses with adjoining lots. These properties will be turned over to responsible families under sales contracts, with occupants paying off the mortgages like rent and eventually becoming owners.

Chicago church organizations and individuals already have pledged \$20,000 in interest-bearing debentures to finance the association. Plans call for obtaining \$50,000 under FHA insured financing, making a total of \$70,000 to get the project under way.

## N.Y. Protestants Decline

Churches of leading Protestant denominations are declining in numbers in the New York metropolitan area, although the total number of congregations increased slightly in 1959, it was reported by the Protestant Council of the City of New York.

The council's 1960 Protestant

Church Directory lists a total of 2,207 congregations, compared with 2,197 the year before. However, it shows a drop in the number of churches of the major denominations and an upswing in undenominational congregations and those of new Church bodies.

Slum-clearance projects and exodus of white congregations to the suburbs appear to be the biggest factors in the decline. Although in some areas deserted by masses of white residents incoming minority groups have become members of the old established churches, in many other sections they have not. Puerto Rican and Negro newcomers often have been drawn instead to "store-front" churches and other less forbidding structures.

A total of 74 denominations are listed for the entire area, with five denominational groups accounting for the majority of churches. Of the total, 2,207 congregations, 14.9 per cent (328) are Baptist; 12.8 per cent (283) are Lutheran; 12.2 per cent (271) are Protestant Episcopal; 8.6 per cent (190) are Methodist; and 8.2 per cent (182) are Presbyterian.

## Protestant Media Cited

Citations in the field of evangelical Protestant communications were awarded to two periodicals, a radio station, a bookstore, and a pioneer radio preacher at the Congress on Evangelical Communications held at Cali, Colombia.

The congress was sponsored jointly by Literatura Evangelica para America Latina (LEAL) and Cadena Cultural Panamericana (CCP), which are engaged, respectively, in distributing Protestant literature and sponsoring Protestant radio programs.

Periodicals cited by LEAL-CCP judges were *Estrella de la Manana*, a Venezuelan magazine which recently celebrated its 50th year of uninterrupted publication, and Foreign Missionary Radio, a news bulletin serving evangelical overseas broadcasters.

Radio Station YNOL of Managua, Nicaragua, which went on the air last March, was hailed for its "significant strides in the development of national leadership," being the only gospel station in Latin America which from the beginning has been owned and operated by national Christians.

## Among Lutherans

### Switch to Missouri . . .

#### Poles Decline LWF Aid

Four congregations in Great Britain of the Polish Lutheran Church in Exile have requested that they be given no more subsidies by the Lutheran World Federation, it was reported at Geneva by the Rev. Bengt Hoffman, director of the LWF Department of World Service.

Bishop Wladislaw Fierla, head of the Polish body, has announced that the congregations will receive financial aid from the Lutheran Church—Missouri Synod starting in January, 1960. He said the change resulted from "a decision of the conscience prompted by long-felt and often-expressed doctrinal consideration."

In the past, the Poles have sometimes disagreed doctrinally with the other Lutheran refugees and immigrant groups which the LWF assists in Britain. LWF aid to the Poles in recent years has averaged \$6,440 annually, about half their congregational and synodical expenses, including pastors' salaries.

### Large Refugee Family Resettled in S. Dak.

A German refugee couple with seven children—one of the largest families to be added by Lutheran Refugee Service—arrived in New York Dec. 17.

The family of Albert Paech, who have lived for the past several years crowded into two rooms, landed at Idlewild Airport en route to Lakota, S. Dak.

Hope Lutheran Church, a congregation of the Lutheran Church—Missouri Synod in Southam, S. D., sponsored the family, and Mr. Fritz Seeger, a member of the church council, will provide a house and jobs on his farm.

The Paech family includes the parents, Albert and Anita, both 32 years old, and Annemarie 9, Hannelore 7, Heinz 6, Anita 5, Albert 4, Manfred 3, and Gunther 4 months.

Employed by a German farmer, the couple worked long hours from dawn

to sunset each day, receiving only 160 a week (\$14.40). When they protested because a promised raise was not forthcoming, the Paech family was asked to leave their living quarters and their work.

Unable to locate adequate housing, the family refused to move. After welfare workers of the German Church failed to find suitable employment for the parents, Lutheran World Federation caseworkers recommended that the large family be resettled in America.

Alfred Paech was born and raised on a farm in Pomerania which he would have inherited had he been allowed to return to his home at the end of the war. After fighting in the German army for several years, he was taken prisoner by the French. Upon his release he returned to West Germany where he and his wife lived since 1947.

The family's pastor described their plight as "absolutely desperate and one of the most tragic situations I have ever seen an innocent family to be in."

When Hope Lutheran Church heard of the family through LRS, the congregation provided the necessary arrangements for their immigration. Mr. Seeger, for whom the Paechs will work, is a single man who owns and operates a large farm.

A small house will be provided for the family to live in. The couple, who have both studied agricultural methods, will farm and care for the stock animals.

### GIFTS FOR CHRISTMAS

Students at Concordia College, Moorhead, Minn., and a Chicago mail order firm joined forces to provide a toy-filled Christmas for Inc. children in the Jackpine area near Bagley, Minn.

Concordia students had written Alden's Mail Order Firm of Chicago requesting names of manufacturers from whom slightly damaged goods might be obtained at discount prices. Back from the firm came two large cartons containing toys for 50 children, including cars, basketballs, roller skates and dolls.

The toys were distributed to the Indian children by Concordia youth who supplemented them with other gifts made by art students.



—RNS Photo

**CHURCH WELCOMES FOREIGN STUDENTS**—The Rev. James H. Robinson (center) of the Presbyterian Church of the Master, New York, welcomes four of the 150 metropolitan area college students who attended a seminar sponsored by the church on the relationship of American racial problems to international peace. Left to right: Florence Cofie and Vincent Kofi, Ghana; Mr. Robinson; Sachiko Murakami, Japan; and Vladimir Skok, Soviet Union.

## Dr. Hagen Leaves U.S. to Practice for India

Dr. Kristofer Hagen, 50, of Minneapolis, Minn., physician and pastor, is leaving his practice for 2½ years to operate a mission hospital in a remote section of northeast India. Dr. Hagen admits he will be making a considerable financial sacrifice (he'll only have about a tenth of his present income).

At the 50-year-old Lutheran doctor, this is the least of his worries. "I can't measure everything in terms of dollars and cents," he observed.

Dr. Hagen will serve as superintendent of Mohulpahari Christian hospital in Santal Parganas district of West Bengal state, about 150 miles north of Calcutta and 20 miles from the nearest railroad.

Dr. Hagen and two of the Hagen daughters, Katherine 15, and Janet, 12, will accompany Dr. Hagen to India. A third daughter, Muriel, 10, is in a girls' high school in Japan. Living in India will be no new experience to Dr. Hagen. He was in India from 1946-52 and helped reopen and operate it after it had been closed during the war.

The hospital is supported by Santal

mission boards made up of Lutherans in Denmark, Norway and the United States, with headquarters here.

The reason Dr. Hagen is going back to India is to permit its present superintendent, Dr. William Scott of Brooklyn, N.Y., to come to this country for further study. Dr. Scott will work at University of Minnesota hospitals finishing his requirements for the American Board of Surgery.

Dr. Hagen said he responded to the request to fill in for Dr. Scott since the latter's training here will make it possible for him to instruct young doctors in India.

An ordained Lutheran Free Church minister, Dr. Hagen looks upon the mission hospital as a kind of Christian witness. Fewer than 10 per cent of the hospital patients are Christians.

## LWF to Discuss RC Council

The Lutheran World Federation's Executive Committee will be asked to discuss the forthcoming Ecumenical Council at its next meeting in Porto Alegre, Brazil, March 20-25. To be convened by Pope John XXIII in Rome, either in 1962 or 1963, the council will concern itself with Christian unity and other church matters.

Dr. Vilmos Vajta, director of the

LWF's theology department, said the request would be made by the federation's special Commission on Inter-Confessional Research. He is the commission's secretary.

He said commission members stressed at their recent inaugural meeting at Frankfurt, Germany, that thorough scholarly examination of contemporary Roman Catholicism was part of the "ecumenical responsibility" which had belonged to the Lutheran church since the Reformation.

"Many Catholics, especially in monasteries, are now diligently researching into Protestantism," Dr. Vajta noted.

In order to give Lutheran theologians a sound foundation of knowledge upon which to engage in conversations with Catholics, he said, the commission will launch the LWF's inter-confessional research program on Feb. 1, under the leadership of Dr. K. E. Skydsgaard, professor of theology at the University of Copenhagen, Denmark.

Prof. Skydsgaard, he said, will begin by making a trip through Europe, especially to predominantly Catholic countries such as Italy and Spain, to gain "a more comprehensive view" of Catholic teaching and practice. He may later visit mission fields to observe Catholicism in different settings, Dr. Vajta said.

## Money Lenders Stymied

Money lenders with their exorbitant interest rates are now finding it harder to get their clutches on refugees and other needy people in Hong Kong.

The reason is the existence of a new Loan and Savings Association which has been launched at one of the government refugee housing projects through the Lutheran World Federation. Small loans to help people remain self-supporting have already been granted to 56 applicants, said the latest bulletin of the Hong Kong Council of Social Service.

Applicants request loans to start businesses, get tools or machines for trades already operating, set up hawkers stalls and get them licensed, buy textbooks, pay for medical care, and settle earlier loans made at higher interest, among other things.

For 1960 . . .

## Home Mission "Speed-Up"

An accelerated plan to start 42 new congregations in the first half of 1960 has been set by the Board of Home Missions of The Evangelical Lutheran Church.

Executive Director Philip S. Dybvig told the annual meeting of the board that in 1959 a total of 29 fields have been entered by home mission pastors. Twenty-one new church buildings were completed, 13 more are under construction and 27 church sites have been purchased.

Looking forward to 1960, the board approved loans of \$4,100,225. Selection of the 42 areas to be served by new congregations in 1960 included a determination by the board to make a strong "thrust" into Utah. Congregations are also planned for the states of Michigan, Illinois, Iowa, Oklahoma, Texas, Minnesota, North Dakota, Colorado, Wyoming, Washington and California and also for Alberta and British Columbia.

Referring to the merger which next year will unite the ELC with two other bodies, The American Lutheran Church and United Evangelical Lutheran Church, Dr. Dybvig termed 1960 "a year of transition." In order that new congregations be fully or-

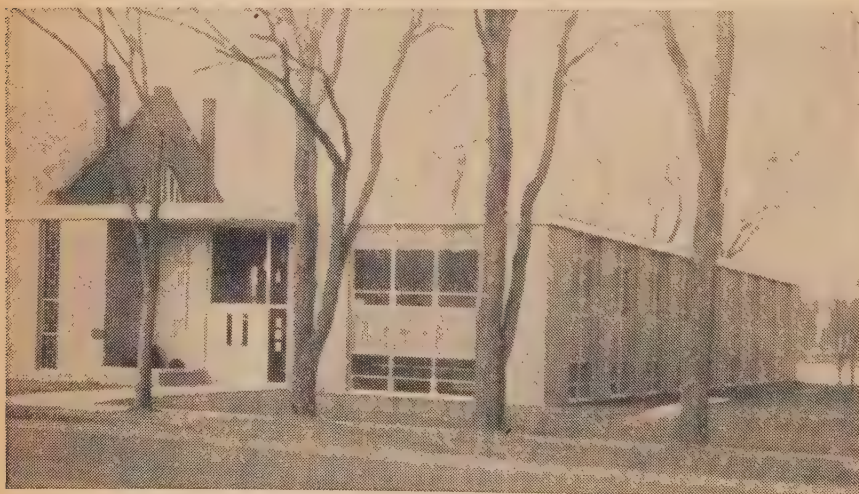
ganized before the merger becomes effective on January 1, 1961, the board initiated a "speed-up" which is to place a pastor in each of the 42 new areas before a July 1, 1960 deadline.

To facilitate this, the board authorized District Presidents to extend 36 calls immediately in addition to others already awaiting acceptance.

Commenting on other activity, Dr. Dybvig reported growing success of the Church of the Month Club. With over 4,000 members contributing, the year-old club now provides about \$50,000 annually toward subsidizing initial operation costs and purchase of basic equipment for new churches. He emphasized that this program is not intended to favor the relatively few selected churches but to result in greater total resources for starting more churches.

## Even Weeds Support Missions

Mrs. Albert Johnson of Webster City, Iowa, has made her hobby of painting weeds a profitable venture for the missions of the church. Using 33 types of dried flowers and weeds, she paints them and arranges them into bouquets for sale. From her hobby she has given more than \$300 to missions through the Washington Lutheran LCR of Duncombe, Iowa.



EDUCATION UNIT DEDICATED—Strum Church, Strum, Wis., recently dedicated this new \$135,000 education unit. Included in the new structure are 19 classrooms, a chapel, dining hall, church offices, and heating plant. Dr. Myron C. Austinson, president of the Eastern district, officiated at dedicatory rites. Former pastors of the parish also assisted. The Rev. Harvey M. Berg is the present pastor of Strum Church.

## More Honor Rolls

Eleven more congregations been added to the LUTHERAN Honor Roll list. The following congregations are new among those who subscribe for the HERALD every member family:

Evangelical Church of Delafield, V. Minn.—the Rev. Norman Bergeson, pastor.  
Church of the Good Shepherd, Mont.—the Rev. O. H. Bilstad, pastor.  
Trinity Church, Binford, N. Dak.—the Rev. A. O. Borlaug, pastor.  
Homme Church, Strool, S. Dak.—the Rev. LeRoy Flagstad, pastor.  
Echo Church, Echo, Minn.—the Rev. Hans Hansen, pastor.  
Bethel Church, Greenbush, Minn.—the Rev. John Helgeson, pastor.  
Trinity Church, San Pedro, Calif.—the Rev. Lester Hoffmann, pastor.  
Lake Preston Church, Lake Preston, S. Dak.—the Rev. Arthur Johnshoy, pastor.  
North Prairie Church, Hinchcliff, Can.—the Rev. E. K. Rostad, pastor.  
First Church, Plaza, N. Dak.—the Rev. Dale Striker, pastor.  
Trondhjem Church, Hillhead, S. Dak.—the Rev. Kermit Undseth, pastor.

## Church-of-Month in Wisconsin

The church-of-the-month for January is in a small city in the midst of a normally considered a Lutheran area. Our Savior's Lutheran has been organized in Sun Prairie, Wis., a small city about 15 miles from Madison. It forms a two-parish with the rural congregation nearby Bristol. This arrangement was approved by the people of Bristol who already had a parsonage in Sun Prairie after it had been suggested by J. A. Aasgaard, president emeritus of the ELC.

First Lutheran Church of Sun Prairie, Wis., has sponsored the new congregation with a loan for church construction so no Church Extension Society have been needed. Plans are now being made for a church building; services have been held in the basement of a bank building. The Rev. John M. Berg, formerly of Mt. Sterling, is now serving the parish.

## People

The Rev. Philip Westby has been called from his parish at Arlington, Minn., in order to accept the call to become pastor of First Church, Alton, Minn., effective in January.

The Rev. E. A. Gjeltén, rector

of Calvary Church, Golden Valley, a suburb of Minneapolis, Minn., now serving as pastor of Central Church, Van Nuys, Calif.

Rev. Robert W. Jensen has returned from his year of study in Germany and is again teaching at Luther College, Decorah, Ia.

Rev. Peter N. Tengesdal, formerly of Williston, N. Dak. is now serving as assistant pastor at Ballard Church, Seattle, Wash., the Rev. John Smith, senior pastor.

## Colleges

### Increased Student Aid

Substantial increases in financial aid have been made available to students at Concordia College, Moorhead, Minn., decided upon at a recent meeting of the college administrative committee.

Students in the upper ten per cent of the high school graduating class may apply for the 1960 Concordia College Merit Scholarship. Beginning this time, only students in the top five per cent were eligible for the scholarship.

The scholarships, applicable to the next academic year, were raised in value from \$100-400 to \$100-700. Value of the minimum is determined by financial need.

### Thurston Johnson Resigns

Thurston Johnson has resigned as musical director and conductor of the Town and Gown symphony orchestra at Augustana College, Sioux Falls, S. Dak. But he leaves behind a large number of students and faculty members. Johnson has donated his entire personal library to the college. It includes long-playing records, valued at a

## SOCIAL WORKERS NEEDED

for positions in Lutheran child and family services agency. Openings in three cities in Washington state. M.S.W. degree and two or more years of experience are required. Salary approximately \$5,400 to \$6,300 depending on qualifications.

Write for further information or apply to

Associated Lutheran Welfare  
1117 2nd Avenue  
Seattle 1, Washington

minimum of \$1,000. The collection Mr. Johnson gives to the college is made up of every sort of selection: oratorios, chamber music works, instrumental solo work and symphonies, etc.

This gift will bring the present library record collection available to students to a total of more than 2,000 records.

## Obituaries

The Rev. Ernest L. Bentson died of a heart attack while driving his automobile in Santa Barbara, Calif., on Dec. 6, 1959. He was born April 3, 1892, at Elk Mound, Wis., and later lived in Eau Claire. He attended the universities of Wisconsin, Minnesota, and South Dakota. After serving in the army during World War I he taught at Waldorf College. He attended Luther Theological Seminary and was ordained in 1924. He served congregations at Mabank, Tex.; Wynot, Nebr.; Fairview, Sioux Falls, and Batic, S. Dak.; New Rockford, N. Dak.; Phoenix, Ariz.; and Monrovia, Calif. Since retirement he had been living in Santa Barbara and funeral services were held there. He married Nora Syverson in 1920. He is survived by his widow and two sons.

John H. Smedberg, Galchutt, N. Dak., died of a heart attack Dec. 6. He was born at Cando, N. Dak., in 1898. He worked as a mechanic in several communities before beginning farming near Galchutt. He was a sector director in the stewardship program of the ELC; he was also active in soil conservation work in North Dakota. He is survived by his wife and two sons.

Miss Anna Nordbo died Dec. 2 at her home in Eagle Grove, Iowa. She was born in 1885 at St. Ansgar, Iowa. After teaching in public schools, she taught at the Beloit Children's Home, Beloit, Iowa; the Martin Luther Home, Stoughton, Wis.; the Muscatine Home, Muscatine, Iowa; and the Norwegian Lutheran Children's Home, Chicago. Funeral services were held at Eagle Grove and St. Ansgar.

### Changes of Address for ELC Pastors

A. H. Belgum, 417 E. 25th St., Minneapolis 4, Minn., 12-16-59  
K. E. Christopherson, 809 Tule Lake Rd., Tacoma 44, Wash., 12-11-59  
Magne Endresen, 640 Elm Ave., Long Beach 12, Calif., 12-15-59  
G. Gabrielsen, Watford City, N. Dak., 1-1-60

E. A. Gjelten, 13961 Archwood St., Van Nuys, Calif., 1-10-60  
L. A. Haatvedt, 15215 Wyandotte St., Van Nuys, Calif., 12-15-59  
Wallace A. Hunstad, 338 S. Chestnut Ave., Green Bay, Wis., 12-1-59  
Robert W. Jensen, Luther College, Decorah, Iowa, 1-1-60  
Curtis G. Johnson, 4737 Air Base Gp., Office of the Chaplain, APO 862, N. Y., N. Y. 12-1-59  
Jerry E. Moe, Hothorpe Hall, Theddingworth near Rugby, England, 1-15-60  
Oscar A. Olson, Rte. 3, Lake Cowdry, Alexandria, Minn., 12-15-59  
G. J. Ostrem, Rte. 1, Minooka, Ill., 1-1-60  
C. O. Pedersen, 67-87th St., Brooklyn 9, N. Y., 12-15-59  
J. E. Rommerein, 23825 Hartland St., Canoga Park, Calif., 1-15-60  
Leonard E. Smestad, 1242 Pine St., Dawson, Minn., 1-17-60

## Take Your Pick!

### 6 EXCITING TOURS

#### A Caribbean Cruise

West Indies

Sightseeing—New York City

Feb. 27 to March 14, 1960

#### B Mexico

Mexico City—Acapulco

April 22 to May 1, 1960

#### C Europe—Holy Land

"Passion Play"—Sweden, Denmark, Norway, Germany, France, Switzerland, England

June 26 to Aug. 3, 1960

#### D Hawaii

Air Both Ways or Air and Ship

July 15 to July 24, 1960

#### E Alaska—Inner Seaway Passage

Seattle—Victoria—Vancouver, Juneau—Skagway—Banff, Lake Louise

July 14 to Aug. 2, 1960

#### F Agricultural and Dairymen's Tour

Europe—Holy Land—"Passion Play"

Aug. 13 to Sept. 21, 1960

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For sale: Addressograph, table model, \$100. Graphotype for embossing own plates and keeping up list, \$300. Frames also at half price. All in excellent condition. Graphic Publ. Co., Inc., Lake Mills, Iowa.

## Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. There is no charge for this service. (Refer to ad number when inquiring.)

### FOR SALE

#### Farms

Beautiful 240-acre farm, near Kenyon, Minnesota. Choice farm with all modern bldgs. All tillable. To settle estate. 648-1A

Widow desires to sell her 74-acre farm; 35 mi. S. of Minneapolis, Minn. Lutheran preferred. 648-2A

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Good 240-acre farm, near Cottonwood, Minn. Suitable bldgs. \$185 per acre. Good corn belt area. 648-4A

#### Businesses

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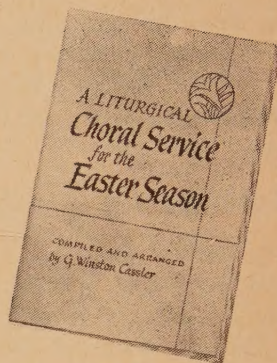
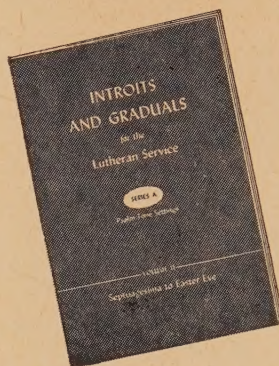
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20080 Redwood Road, Castro Valley, Calif.

or

HUGH S. KOFORD  
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Park-Wild Rice Children's Home, Fergus  
Falls, Minn.  
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Nelson Memorial Home, Alexandria, Minn.  
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Lutheran Sunset Home, Saskatoon, Sask., Can.  
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Dak.  
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Lutheran Retirement Home, Northwood, Ia.  
Lutheran Sunset Home, Grafton, N. Dak.  
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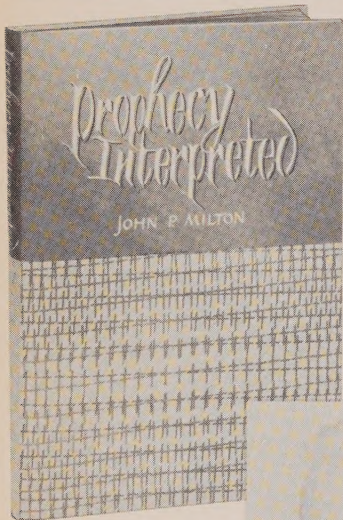
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